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THE

MISSIONARY HERALD.

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THE receipts for August were in advance of those of the corresponding month in 1891 from regular donations by over $1,000 and from legacies by nearly $13,000, a total of $13,942.32. To this we are permitted to add, on the donation account, the extra contributions raised by the Special Committee appointed for the purpose at the last Annual Meeting, $50,120, making the donations for the month $106,637.50. Including this sum the donations for the financial year were a little over $545,000 and the legacies nearly $250,000, a gain over the preceding year from donations of nearly $61,000 and from legacies of over $43,000; a total advance from these sources of $103,953.01. For so favorable a record we give hearty thanks to God and to the generous givers whom He has honored as His instruments in the good work. Now for a vigorous movement for a still larger increase during the year to come!

ARRANGEMENTS have been made so that *in case one hundred persons apply for passage* a special train will be provided from Boston for Chicago on Monday, October 3, leaving the station of the Boston and Albany road at 7.25 A.M. and reaching Chicago by noon of Tuesday. This is the only way by which passengers leaving Boston after the Sabbath can reach Chicago in season for the opening of the meeting of the Board, at three o'clock Tuesday afternoon, October 4. By special arrangement, the fare from Boston to Chicago and return, on a round-trip ticket, will be $29.35. This does not include sleeping-car and berth, which will be $5 each way. Round-trip tickets for those who go on to Minneapolis for the National Congregational Council, which meets the next week, will be sold at the same time, costing $44.70. Return tickets from Chicago are good until October 11; from Minneapolis until October 25. Should any one after reaching Chicago desire to go on to Minneapolis, the return portion of his ticket can be extended until October 25. The train can be taken along the line of the Boston and Albany Railroad, at South Framingham, Worcester, Palmer, Springfield, and Pittsfield. Those who wish to engage passage and sleeping-car accommodations on this train should apply at once to Charles E. Swett, No. 1 Somerset Street, Boston, who will reply to all inquiries.

ARE the children and young people getting ready their money for the new missionary vessel, the *Hiram Bingham*? The shares in the vessel are fixed at one dollar each, and a certificate is in preparation to give to subscribers.

SOME excellent suggestions have recently been made by Secretary Thompson, of the London Missionary Society, in reference to qualifications properly demanded of those who are to be appointed for missionary service among the heathen. There are many who have little conception of the work in hand, supposing that any one should be sent to this service who has a devoted Christian spirit and readiness to endure hardness for Christ's sake. But it is by no means sufficient that one have a desire to be a missionary. It is a sorrowful thing to reject an applicant whose devotion is unquestioned but who is not fitted for service in foreign lands, yet to do this is a kindness to the individual himself and a necessity in the best interests of the work. The points which Secretary Thompson makes in regard to the general principles governing the London Society in its choice of workers are so well presented that we quote them here, commending them to the consideration of all applicants and friends of applicants: "(1) Those who would not be deemed suitable for continuous and responsible Christian work at home, though they may be admirable helpers in the Sunday-school or in a home mission band, are much *less* likely to be suitable for mission work abroad. (2) The conditions under which Foreign Mission work is carried on make it almost impossible to have two grades or classes of missionaries. Consequently it is not expedient in most fields to employ Europeans as assistant missionaries. It is still less desirable to lower the standard of missionary efficiency by sending out men of inferior training. (3) It costs as much to send out to the field, and to maintain while there, the most inefficient as the most thoroughly equipped. It is, therefore, false economy to send out any but the best. (4) Half a dozen trained native workers can be maintained for the sum which it costs to provide for one European. On this ground, also, it is a mistaken and extravagant policy to send out untrained men."

WITHIN a little over a year, four veteran missionaries have been removed by death from our India missions — each after a service of more than forty years; Dr. Bissell, of the Marathi Mission, Rev. J. T. Noyes and Mrs. John E. Chandler, of the Madura Mission, and now Rev. W. W. Howland, of Ceylon. They were all faithful, devoted missionaries who have left their mark on the life and character of multitudes in their several fields of labor. Their long service is indicative of the healthfulness of the Indian climate. Their satisfaction with the work as offering suitable opportunity for the largest usefulness is shown by the fact that these four persons had the pleasure of seeing their children following in their footsteps to the number of fifteen, of whom fourteen gave themselves to the India missions.

WORD has been received of the death, at Constantinople, on August 10, of Pastor Mardiros Shemavonian, of the Langa church. Dr. Greene writes most tenderly of the affection and esteem in which this beloved man was held. He was one of the earliest and best known of the pastors, having served about thirty years in Harpoot, coming to Constantinople about four years ago, in care of the Langa church. A graduate of Bebek Seminary, he was a man sound and faithful, an able preacher, and of most gentle spirit, and his loss is most deeply felt.

ANOTHER of our veteran missionaries has fallen. The cable has brought the message from Ceylon that Rev. William W. Howland died at Jaffna, August 26. "Father" Howland, as he was affectionately called, was seventy-five years of age, and had been not in vigorous health, yet the letter from him in the last number of the *Missionary Herald* will show that he was in active service. There has not been time to receive letters from Ceylon since his death occurred, and a fuller notice of this beloved missionary must be deferred until a future number.

AND yet again death has made a sad inroad upon the ranks of our missionaries, this time not one of the aged toilers, but one in the freshness of her missionary consecration. Miss Bertha Smith, daughter of Rev. J. F. Smith, of Marsovan, died at that city, on the thirtieth of July last, at the age of twenty-four. Born on missionary ground, after finishing her studies in the United States she gave herself unreservedly to the work to which her parents had consecrated their lives, and on receiving appointment she returned three years ago to Marsovan. She won all hearts by the beauty of her character and her devotion to her work. Occupying as she did a sphere she was well fitted to fill, human reason cannot fathom the deep mystery involved in the taking away of a life so full of promise.

SINCE the statements on another page in regard to the expedition to Gazaland were in type word has been received, through Mr. Goodenough, that the pioneer party, consisting of Messrs. Wilder, Thompson, and Bunker, sailed from Durban for Beira, July 12. Much enthusiasm in reference to this forward movement has been manifested both among the missionaries and the natives in Natal. Two native laborers have gone with the party, and at the farewell meeting held at Umtwalume, Mr. Wilder's station, one of these native laborers said to the people: "Don't pray that we may not die; for death is everywhere, and comes to all. But pray for us that we may not be afraid of danger or death, and may be faithful unto death." This Zulu gave up lucrative employment in Durban to accept one third the amount he had been receiving. Such a spirit augurs well for the expedition.

OUR friends have already learned, through the public press, of an outbreak at Bourdour, in Asia Minor, in which the house that was in process of erection by Mr. Bartlett, of Smyrna, was burned to the ground, and the lives of the missionaries were endangered. The facts were telegraphed our government by the United States Chargé d'Affaires at Constantinople, and a most vigorous response was sent, calling for indemnity and for the support of the rights of our missionaries. It is also reported that an American man-of-war in the Mediterranean Sea was ordered to proceed to Constantinople. Bourdour is an out-station of Smyrna, and is situated about 250 miles a little south of east of that city, and about sixty miles north of Adalia, a port on the Mediterranean. There is a native ordained pastor, and a Protestant community numbering about seventy-five, the population within the limits of the out-station being estimated at about 18,000. The land on which the house stood was bought about eighteen months ago, and six months later a permit for building was obtained. Just as the house was being roofed, the government stopped the work, declaring that it must not proceed till

a bond was given that the premises should not be used for religious or school purposes. The United States Legation remonstrated, and various orders were sent by Turkish officials to allow the work to proceed. Every possible obstruction was put in the way of the carrying out the orders. When complaint was again made to the Grand Vizier, he telegraphed a peremptory order that Mr. Bartlett be allowed to complete the house. This order apparently excited both the Armenian and Greek populace, and the result was that on the next night, August 17, the house was burned to the ground by the enemies of the mission. Mr. Bartlett and his daughter were then at Bourdour, and, under date of August 18, Mr. Bartlett says that there is great bitterness on the part of both Greeks and Armenians, who had united in pledging themselves to dispose of the missionaries in some way. The demands of our government, promptly made, have been responded to by Turkish officials, who have offered indemnity both for the property destroyed and for the personal wrong done our missionary. The offer of 350 liras for the house and 250 liras to Mr. Bartlett has been accepted. It is to be hoped that the incident will result in good, as indicating the fact that the rights of American citizens in Turkey are to be maintained against the machinations of their enemies. Thanks are due to our government for its vigorous action in the case.

ANOTHER incident, however, has recently occurred in Turkey, which has called for the intervention of our government. While Dr. Pettibone, of Constantinople, was on his way from Aintab, he was arrested at Adana, on the suspicion, absurd on the face of it, that he was an escaped Armenian criminal. His American citizenship was speedily vouched for, and under existing treaties it was a clearly illegal proceeding to arrest and detain him without the concurrence of the American Consul. Moreover, the officers went to the mission house and searched the baggage of the party, which included Mr. Lee and Miss Pierce, carrying off for examination all their private papers and books. After three days Dr. Pettibone was released by direction of the authorities at Constantinople. It does not at all meet this case to say that the arrest and search were made by mistake. It is such a mistake as should never have been made, and in flagrant violation of treaty rights, and, having been made, it should be atoned for by something more than a verbal apology. Since his return Dr. Pettibone has been seriously ill at Constantinople, but at last reports was improving.

REPORTS have been received of the occupation by the British of several islands in the Pacific Ocean. The Johnston Islands, a rocky group some 600 miles southwest of Honolulu, are said to have been formally taken possession of by a British man-of-war on July 17. If newspaper reports are to be relied upon, a far more important annexation took place June 12, when the British flag was raised on the Gilbert Islands, at Butaritari. In the July number of the *Missionary Herald* we gave an account of the coming of Nan Temate, king of Butaritari, to San Francisco, in the hope of securing from the United States a protectorate for his island. In this he was disappointed, and he returned to his island home uncertain as to what might happen, having special fears lest Germany should take possession of the group. We have had no direct communication as yet from the islands, but a correspondent of San Francisco papers at Butari-

tari, said to be an American, and, if so, doubtless a trader there, complains somewhat bitterly of the "high-handed" transaction on the part of the officers of a British man-of-war in proclaiming the sovereignty of the Queen. The first act of the British commander, according to this correspondent, was to issue orders that no foreigner should sell to the natives firearms, rum, or tobacco. Hence these tears over British aggression. We have no doubt that this whole affair was in accordance with the wishes of the Butaritari king, who would much prefer British to German or Spanish authority. In this we heartily agree with him. Though it is difficult to see just what advantages England may derive from the possession of the Johnston and Gilbert groups, yet such is the greed among the nations for territory, though it be distant and comparatively valueless, that the assumption by some power of authority over these groups seemed inevitable, and we are glad if British rule, which is religiously tolerant and which favors good morals, is established over the Gilbert Islands where we have such a hopeful missionary work. We shall await with great interest definite reports from our missionaries in regard to this transaction.

THIS number of the *Missionary Herald* will reach its readers a few days before the first Sabbath in October, a day that ought to be noticed far and near as the one hundredth anniversary of the organization of the first purely foreign missionary society among English-speaking people. It was on the second day of October, 1792, that, after the public services connected with the regular meeting of Baptist ministers at Kettering, England, twelve village pastors retired to a back parlor and formed, under the leadership of such men as Carey, Ryland, and Andrew Fuller, the "Baptist Missionary Society for Propagating the Gospel among the Heathen." These twelve men made then and there a notable collection toward the commencement of missionary work, amounting to £13 2s. 6d., not a large sum in comparison with later contributions, but large for those who were so poor in this world's goods, and a striking testimony to the depth of their convictions on the matter of giving the gospel to the benighted. In remembering this anniversary the churches of Christ may well give thanks for what God has wrought within the century, and in view of the past redouble their energies for the evangelization of the world.

OUR readers will have noticed in the secular newspapers a statement, said to have been made by the United States Minister to Spain, in regard to the settlement of the difficulties between that country and our State Department, growing out of the destruction of the American Board's mission at the island of Ponape. We have no information in regard to this matter other than that which has been given to the public, and no proffer of indemnity has been received as yet. We have no doubt that Spain will assent, through her diplomatists, to the return of our missionaries to Ponape. But it is quite another matter whether she will allow them to reside where they will, and minister as they see fit to the native population. A return to Ponape under restrictions such as would render nugatory all missionary efforts is not what is demanded. Liberty for the missionaries to preach, as well as for the people to follow their teachings, is the only permission that can meet our claim. We have confidence in our government that it will press this claim vigorously and secure indemnity for the large loss sustained.

We find in *The Friend* of Honolulu a letter from Henry Nanpei, the Ponapean Christian teacher who came to the Sandwich Islands and to San Francisco a year ago, dated Ponape, June 6, which reports that the people on Ponape are strictly prohibited from holding any service except under the direction of the Catholic priests. Matters were quiet, and the rumors which had prevailed as to possible outbreaks had not been justified. Many of the Christians had fallen away, and no wonder, since everything is working against the spiritual life of the people. *The Friend* well remarks that it is "folly for Protestants ever to be beguiled into supposing that Roman Catholic priests are tolerant at heart." Since the Germans have established their government over the Marshall Islands the authorities have required the *Morning Star* to obtain a permit from the German commissioner at Jaluij, before she lands at any islands of that group or at Pleasant Island, which is some 250 miles west of the Gilbert group. It is a great hardship to require the *Star* always to go to Jaluij before visiting Pleasant Island, involving often much expense and the loss of time. The Hawaiian Board petitioned the Emperor of Germany, since the *Morning Star* did not go to Pleasant Island for purposes of trade but solely on missionary service, to grant it exemption from this rule. The request certainly seemed reasonable, and such exemption for a missionary vessel would in no wise affect the general regulations as to trade. But the reply to the request was a refusal, stating that "there is no motive to make any exception of existing laws." This means that there is no motive which the German officials can appreciate.

Accounts of the annual meetings of many of our missions have recently been received at the Missionary Rooms, and in several instances emphasis has been placed upon the manifest efficacy of prayer in directing the counsels at the various sessions. In three or four cases peculiarly difficult and delicate matters called for discussion and action, and no little anxiety was felt in anticipation as to what the issues might be. But in all these cases, as we now learn, there seems to have been a preparation by prayer, so that these knotty questions were quickly solved, and to the surprise and gratification of all united action was secured. The testimony as to the instrumentality of prayer in bringing about these delightful results, coming spontaneously from so many sources, is most striking. Shall not a like spirit of prayer prevail in anticipation of the Annual Meeting of our Board at Chicago, so that all questions presented shall be considered calmly, wisely, and in a spirit of profoundest devotion to Christ and zeal for the advancement of His Kingdom?

How many Christians in this land would stand as well in reference to Sabbath-keeping and Christian benevolence as do those native Christians in Madura described in Rev. Mr. Chandler's letter on another page? It means a great deal when people so poor that they can afford but one meal on days when they do not work say to their employers: "If you should give us an armful of money, we would not work on Sunday."

This year, which is the centenary of the Baptist Missionary Society of England, is also the Jubilee of the Free Church of Scotland; and the General Assembly of the Free Church has directed that a special "Jubilee Thanksgiving

Offering" be asked for foreign missions. The appeal of the committee emphasizes three special reasons why they this year should make enlarged gifts. First of all, it presents the fact that the Free Church has never before had such a year of ingathering in its foreign missionary work. Converts are counted by hundreds where formerly there were only tens. Moreover the year has been marked by a wonderful outburst of missionary spirit among the young men; sixty-three students in the colleges and among the senior medical students in the universities having given themselves to foreign missionary work. The committee say: "Our church has never witnessed anything like it; many have called it a modern miracle." The committee naturally regard the fact that this remarkable missionary movement occurs on this Jubilee year as constituting a divine call to the church, which was born in a revival under Chalmers and Duff, to move forward in this consecrated work. They suggest that the aim should be to raise for this Jubilee thanksgiving fund an average sum of £1 ($5) per member. What a blessing would come to Scotland, as well as to India and Africa and the New Hebrides, if the Free Church should rise to this standard of giving!

Persistence and devotion are marked characteristics of many of the Christian converts in China. Miss Grace Wyckoff, of Pang-chuang, gives an account of a hot Sunday afternoon in July last when she was greatly surprised to see four women come into the yard from a village ten miles away. Three of them were over sixty years of age, and their faces were red with heat and they were very weary. They came simply for a Christian service, walking because the animals were so busy that they could not have a cart. One of these women said: "If one was to give me money, I would not walk that distance to get it." At the same meeting, which was only a regular Sunday service, sixteen other women were present from villages at least six miles distant, and a goodly number from nearer points. In some parts of New England, professing Christians have been known occasionally to absent themselves from church, even though it was considerably less than six miles away.

When we published last year the account of the revival of hook-swinging near Madura, India, there were those who spoke of the occurrence as an isolated event, not likely to be repeated; but Mr. Jeffery, of Battalagundu, reports that in July last at a great festival held at that town, and only two miles from his bungalow, hook-swinging was to be repeated, and the car with its immense arm from which the man was to hang was prepared. Fortunately a quarrel arose between two factions as to who should conduct the ceremony, which "gave the government an excuse" to put a stop to the swinging. It would seem as if no excuse would be needed, and yet the government is extremely loath to interfere with the religious ceremonies of the Hindus. But what a religion it is!

The American Baptist Missionary Union has issued a Hand Book for 1892–93, which is both beautiful and most serviceable. In a pamphlet of sixty pages, full of maps and illustrations, it gives in condensed form the story of each mission, with a note as to each station and a list of its missionaries. There are many who will prize this Hand Book aside from the constituents of the Baptist Missionary Union.

SKETCH OF MONASTIR STATION, EUROPEAN TURKEY.

BY REV. J. W. BAIRD, OF MONASTIR.

MONASTIR is a city of about 40,000 inhabitants, situated near the eastern skirts of one of the highest peaks of the Pindaric Alps, in latitude 41° and longitude

GOVERNMENT BUILDINGS AT MONASTIR.

21° 20′ east of Greenwich, being nearly 400 miles directly west of Constantinople, and about 100 west by north from Salonica. It is on the old Roman road,

the Egnatian Way, a little nearer to Salonica than to the Adriatic. Ten minutes to the southeast are the ruins of a small city called Heraclia.

It is said that, when the Turks took this region, the site of the present city, in a valley more than a mile wide with hills on the north and mountains on the south, was occupied by a monastery, whence the name. The Christians almost always call it Bitola, which in Slavic has the same meaning. Evidently the city is of recent growth, a good part of it built during this century. It is the headquarters of the third army corps, for which large barracks and a fine hospital have been built. It is also the seat of a vilayet comprising parts of Macedonia and Albania, containing, it is said, more than 900,000 people. The government buildings, shown in the cut on the preceding page, are unusually good, but the residences of the people are rather inferior, though better than they were ten years ago. The streets are well paved for a Turkish city.

The people, coming from many towns and villages, are a heterogeneous mass. Nearly one half are Moslems, though very few of them are of Asiatic origin. Then come Bulgarians, Roumanians, Jews, Albanians, Gypsies, and Greeks. The Bulgarians have their own schools, which, receiving not a little pecuniary aid from Bulgaria for the last ten years, have been growing rapidly in number and efficiency, not only in the city but all over Macedonia. The other Christians, with some of the Bulgarians, hold to the Greek Church. Their schools (in Greek), though liberally aided by funds from abroad, are not increasing. Greek-speaking villages are not found in northern or in central Macedonia. There are several Roumanian schools in and around Monastir, supported by funds from Roumania. Turkish schools are numerous, but are inferior in quality.

Monastir is the youngest and most westerly of the stations of the American Board in Turkey. The station was first occupied in 1873. The following persons have been connected with it as missionaries: —

Rev. G. D. Marsh	1873 to 1874	Miss S. Crawford	1880 to 1884
Rev. E. W. Jenney and wife .	1873 to 1882	Miss L. E. Spooner	1882 to 1885
Rev. W. E. Locke and wife .	1885 to 1886	Miss H. L. Cole	1884 till now
Rev. J. W. Baird and wife .	1873 till now	Miss M. L. Matthews . . .	1888 till now
Rev. L. Bond and wife . . .	1882 till now		

The field left to Monastir station, not counting Salonica and the neighboring Greek villages, contains at least 40,000 square miles and about 2,000,000 people. Its eastern part includes all that is left of Philippi, where Paul first preached to Europeans, while its western border is not only "round about unto Illyricum," but contains that province which the Christian Church has left to this day unevangelized. Has this been in imitation of the Apostle to the Gentiles? Though church services have been, and are, held in many places, and schools exist here and there, both are in tongues never well known in those regions. The only religious literature in their language has been given them by the British and Foreign Bible Society. Its agents are doing an excellent work, and they desire that this station should press the work also in Epirus, which is a part of Monastir field.

Until a year ago missionary work has been done entirely in the Bulgarian language. In Monastir preaching and Sunday-school were held, first in the house of a missionary, and afterward in the school-building. A lot for a chapel has been bought and paid for, and means are now sought for erecting this much-

needed building. So far no church has been organized, though seventy-five persons have been received to communion, a few of whom have fallen away. Not only are the communicants poor in this world's goods, but many of them have removed to other places. Five of them are agents or colporters of the Bible societies working in this field, four others are preaching the gospel, five are now teaching, and four are in school preparing for the ministry.

Work by missionaries or native helpers has been attempted in Resen, Krushevo, Perlepe, Velles, and Uskub; but not being productive of desired fruit, the workers have gone to more distant and promising fields. Kafadartsi was occupied fourteen years with some fruit gathered, but is now without a preacher. Radovish (thirty hours east by north of Monastir), though visited occasionally, was not occupied till 1887. Since that time the Lord's work has advanced quite encouragingly. There is a church of fifty-two members, and it has a new building that answers well for chapel, parsonage, and schoolhouse.

Strumitsa (five hours south of Radovish) was occupied in 1881. Here is a church of over thirty members, including several from neighboring villages. A lot has been bought for a chapel, but for more than three years persecution and litigation have prevented their enclosing it with a wall. Monospitovo (two hours east of Strumitsa) was occupied in 1885. Though this village has seen much persecution, the Lord's work has grown. It has a church of about thirty-five members, and a building that serves them for chapel and schoolhouse. With some much-needed repairs it will answer them for some time. Some of the church members are from a village, Murtino, about one and a half miles distant, who are so anxious to have preaching in their own village that they bought a place and put up a small chapel.

In Kelkish (eight hours north of Salonica) new work has just been opened, and a preacher has removed there. He is well received by some, but it is too soon yet to report any permanent success.

There is a boarding school for girls in Monastir, having now eleven boarders, besides about thirty day scholars. Besides the American ladies, it has three native teachers. In Radovish there is a common school with thirty pupils, and one in Monospitovo with twenty-five. The teachers in these last two places are doing a good work also among the women.

The present force of native Bulgarian helpers is one ordained and four unordained preachers and five female teachers.

New work has just been begun among the Albanians, the ancient Illyrians and Epirots who seem especially open to the gospel. Though more than one half of them are nominally Moslems, they are less bigoted than other Moslems. Not only are these brave mountaineers ignorant and superstitious, but violence and lawlessness abound in their country as in no other corner of Europe, or even perhaps in Asiatic Turkey. Rev. Dr. A. Thomson, agent of the British and Foreign Bible Society, has done much for the evangelization of the Albanians, and Rev. G. D. Kyrias, of the same society, now living at Kortcha (eighteen hours southwest of Monastir), has preached to appreciative audiences of his countrymen for a year. His sister is there in the employ of the station, and finds all that she can do teaching girls and women. Efforts to secure an Albanian preacher have not been successful as yet. This new work is peculiarly promising.

REV. JOSEPH T. NOYES, OF THE MADURA MISSION.

BY REV. GEORGE H. GUTTERSON.

FIFTY-EIGHT years ago a small company of brave and earnest men and women went over from Ceylon to the mainland of India. They were missionaries of the American Board and their object was to preach the gospel to the Tamil people in some part of the Madras Presidency. After many days of journeying they found their way to Madura, an ancient city of much renown, a literary centre, written about by Pliny; a stronghold of Hinduism, fought for by kings, and having behind it more than twenty centuries of continuous history. Here with the cordial consent and written permission of the English government they planted what might be termed, in the language of to-day, the "American settlement" or the "American house"; they called it simply the "Madura Mission." But it was an illustration in all essential points of what the college settlements, the "Toynbee Halls" and the "Andover Houses" are doing so nobly before our eyes: that is, they built their homes alongside of the pagan man, they learned his language, they studied his manners and customs, they looked into the face of his difficulties, they faced cholera and cobras, smallpox and tigers, and by daily sympathetic contact they learned something of his human nature and found in him a material out of which to build Christian manhood. Day by day they preached the gospel, fought the cholera, built the schoolhouse hard by the church. To them came the leper and the blind man, the despised Pariah and the proud

Brahman. Freely they had received, freely they gave; with little money but large faith and earnest effort they strove to lay the foundations of the Kingdom of God.

In 1879 there were in this Madura Mission seven veterans, worthy successors in the line of those earlier heroes; the youngest of them had seen nearly two decades of service, with pen or lancet, or spoken word; three of them are in active service to-day. In many ways these were remarkable men. Honored in their service long ago, they had won their spurs. If you studied their character, you would be impressed with their wisdom in dealing with the difficult problems constantly before them, with their knowledge of Oriental life and Hindu character, with their broad views concerning the work of foreign missions; you would be struck with their statesmanship as they planned and builded not for a day but for generations. Some of them had been preaching to the Hindu and Mohammedan before I was born, yet I am sure it would have been hard to find any body of men who would have received their younger and altogether inexperienced brethren with that measure of sympathetic, loving, and manly fellowship which these men showed. They were broad-minded men; they did not say much about what they had borne or what they had done, but with might of heart and hand and brain they labored to add to the efficiency of their beloved mission.

Rev. Joseph T. Noyes, tidings of whose death at Madras on the ninth of August have just been received, was one of these seven. He was born in Newburyport, Mass., March 4, 1819; graduated at Amherst College in 1845; at Andover Seminary in 1848; was married, September 12, 1848, to Miss Elizabeth A. Smith, of Amherst, and together they embarked at Boston, October 10 of the same year, for India, arriving at Jaffna, March 6, 1849. After four years in the Jaffna Mission they were transferred to the Madura Mission. Mrs. Noyes died in India, April 10, 1880. On the thirtieth of May, 1881, Mr. Noyes was married to Miss Martha J. Mandeville, of the Arcot Mission, Southern India, still a missionary of the Board. Mr. Noyes spent the greater part of his mission life in one of the largest stations of the Madura Mission, and the name Periakulam became almost synonymous with his. He was a guide and leader of his people in spiritual and in temporal things. He not only planned largely for them, but he taught them to help themselves; he was generous and liberal-hearted toward all with whom he came in contact; he had that amount and quality of business sagacity which undoubtedly would in this country have secured great wealth, had he chosen that object in life. Early in his missionary history he was placed in charge of the mission sanitarium on the Pulney Hills, a difficult place to fill. Here he used his thrift and business ability in the improvement and development of one of the finest sanitariums in India, a great boon to the mission and a saving of money to the Board. For some years it has been nearly, if not quite, self-supporting. This work he did in addition to the multiform and perplexing cares of a large mission station. If Mr. Noyes had limitations, they were along the line of strong elements of character which he strove to use for the highest end. He had great elasticity of spirit and of physical constitution. Obstacles only stimulated and aroused him to more determined effort. He was often cast down, but not destroyed. Again and again he arose from physical shocks which would have destroyed many a man, and, never willing to be idle, would again take up the

many efforts and endeavors which made up his life. In the beautiful valley lying along the base of the Western Ghauts, in the Madura District in Southern India, for forty years save one he found his work, and having found it he did it, and that is the latest gospel for any human life. When he entered that valley there were but few Christians, scarcely a schoolhouse or a church; when he left it there were forty-seven Christian congregations numbering 2,787 members, and six organized churches with 703 communicants; there were schoolhouses and churches, family altars and noble Christian lives — the promise and hope of a transformed civilization — the beginning of The Kingdom.

Three of Mr. Noyes's children are engaged in foreign missionary work — a son and two daughters; one son is in the ministry in the United States, at Somerville, Mass., and one, who has been a generous contributor to the work of the Madura Mission, is a successful business man in a large Western city.

MATEBELE AND GAZA LANDS.

BY REV. FRED R. BUNKER, OF THE EAST CENTRAL AFRICAN MISSION.

[The fact that a preliminary occupation of a portion of Gazaland has already been undertaken by members of the East Central African Mission will render the following sketch of the history of the region and the chieftains who have ruled in Matebele and Gaza Lands of special interest to our readers. Mr. Bunker prepared the sketch before the expedition had started from Natal.]

LOBENGULA is the paramount chief over Matebeleland, Mashonaland, and part of Manica. Gungunyana is the paramount chief over Gazaland and part of Manica. These two chiefs are confederates through intermarriage. In the early part of this century the tyrant Chaka had, with wonderful skill and genius, united the scattered tribes and clans of Natal and Zululand into the great Zulu nation, which swept everything before it, and set up military rule over this whole country.

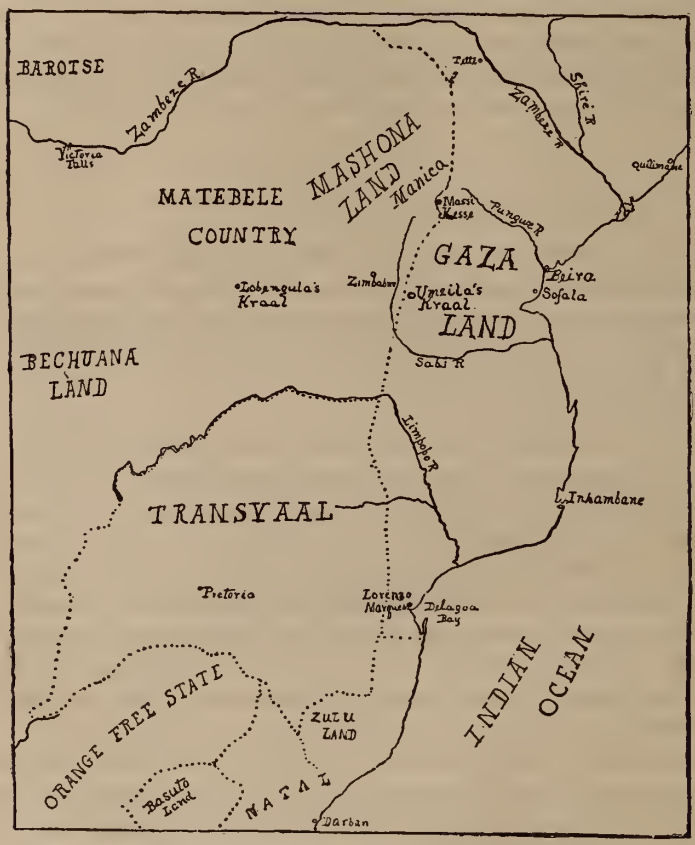
In 1820 two of his fighting captains fell into disgrace and rebelled against his power and with their followers withdrew to the north. One of these, Mosilikatse, ravaged his way to what is now known as Matebeleland, and the other, Soshangane, traveled to the north and settled in Gazaland.

Mosilikatse is supposed to have first made his way to the Zambesi, but, not being able to get his cattle across that river, he turned back and settled on the elevated plateau now occupied by his people. He conquered the Makalakas and Mashonas, who then occupied the Matebele highlands, and they have ever since been subject to the Matebele power as slaves, or living on high hills in constant fear from the tribute-collectors and forays of their conquerors. Dr. Moffat visited Mosilikatse about 1830, while he was temporarily staying in the Transvaal country, and several times afterward in Matebeleland. In 1857 he received permission to establish a mission in that country, and in 1860 the London Missionary Society began its work in Matebeleland. Very little apparent success has been seen from the labor of this mission, as the chiefs have opposed the profession of faith in Christ on the part of their subjects.

In 1868 Mosilikatse died, and Lobengula his son succeeded as king. He is a thorough tyrant. His whim is the law of the land. Witchcraft is the religion,

and human life is counted of little value. He has recently put himself under English protection and granted concessions to hunt for gold to the British South Africa Company, which is beginning to establish some degree of order in Mashonaland, which is directly under its control. The Church Missionary Society and the English Wesleyan Society have recently begun work in Mashonaland and Manica, leaving Gazaland, by a commonly acknowledged comity, to the care of the American Board.

At the same time that Mosilikatse broke away from Chaka and settled in Matebeleland, Soshangane left him and settled in Gazaland, where the tribes of that district accepted him as paramount chief. Less is known of his conquests than of those of Mosilikatse because few white people besides Portuguese visited him. When Soshangane died he was succeeded by his son Umzila, who died about ten years ago, just after he had given Mr. Richards permission for missionaries to enter the country. He left a well-consolidated kingdom to his chief son Gungunyana, who now collects tribute and is a terror to all the smaller tribes in Gazaland. A simple report that Gungunyana's soldiers have been seen will send the people all hurrying to the coast. The Portuguese claim Gungunyana to be their vassal, but he denies all such claims and desires an English Protectorate. But England, as an ally of Portugal, does not accede to his desire, much to his disgust. In the recent treaty between Portugal and England, as a result of the troubles of last year, a portion of Gungunyana's territory comes under the English protection, and it is in this territory that we expect to settle.



SKETCH-MAP OF SOUTHEASTERN AFRICA.

About seven years ago Gungunyana left Moyamuhle, the old site of his father's

kraal in the north, and with about 100,000 people, among whom was a standing army of 15,000 men and about 15,000 reserves, moved south to the Limpopo River, where he is now settled, at Manhlagazi. It is near the site of his old capital that we will be situated. There are rumors that he plans to return soon, which will bring a great population about our stations.

We sent a messenger to his kraal recently and have received his full written permission, through his attorney, to go and settle in his country. This, with the grant of three thousand acres of land from the British South Africa Company, seems to open the way fully for us. It seems that the Lord has thrown the door open for us which was closed by Gungunyana's reply to Messrs. Wilder and Bates in 1888, refusing them admission to his country.

Great numbers of white settlers are coming into the country now. Dutch farmers from the Transvaal are taking advantage of the liberal offers made of agricultural lands, and Englishmen are flocking into the country for the gold which it yields. We shall be satisfied to let others have all the gold that they can find if they will leave us free to win these dusky treasures for the crown of "the greater than Solomon."

This race of people to which we go are a brave, independent nation, still retaining the Zulu characteristics, and may be made a mighty conquering power for the Prince of Peace if they can be redeemed from sin and consecrated to his service. The hope of Africa is in her redeemed and consecrated children, who in their turn shall become evangels to the regions beyond.

THE MACHINERY OF MISSIONS.

BY ONE OF THE MECHANICS.

WOULD that three or four members of every church could visit some mission field in Asia and see how we live, how we grapple with these strange languages, our methods of touring and preaching, our publication work, our educational work, the manner of organizing self-supporting churches and of aiding in every form of evangelistic labors! Such travelers would always be ready to give right impressions to their churches on the great subjects of mission policy and on the practical and business methods of missions. It requires as much business ability to run a mission successfully as to handle a university or a railroad. All the prayer and praise and devotion in the world, without real common-sense and business tact, would never bring a particle of credit to the cause of missions.

Perhaps a brief account of the more important facts of our eight days' annual meeting just held in Kōbe, Japan, will enable your readers to understand somewhat the machinery of our mission.

I. We assembled with our families from twelve stations scattered over a region of one thousand miles in length. To bring our seventy-three adult members and the children together and return us to our respective stations cost the Board over $500. This would at once raise the question in the minds of many, "Is this a wise use of Board money? Could n't the thirty male members of the mission have met at one fifth of this expense, and have done all the necessary work of planning for a year ahead?"

The only business reply to that is, Our mission has at this time twenty-six single ladies in it, who are mainly graduates of the best seminaries in the States, and they know their own business and are doing their own great work quite as well as the men do. "The success of your mission is largely due to your ladies," said an Englishman once to me. We fully agree with our English friend. Not to have these ladies come to the annual meeting would be a real loss to the business ability of the mission.

"But could n't the twenty-three wives and thirty children stay at home and save that amount of expense?" Yes, of course they could. The wives of this mission are in pretty fair subjection to their husbands and would stay at home if the husbands really thought it best. But, as a rule, it is conceded that the wives have as good business heads as their husbands. Many of them are directly engaged in evangelistic work and are deeply interested in the discussions. More than that, many a time in the heat of debate when the husband fires off some sharp remark, the more sensitive and sensible wife, by a look or a jerk, has brought him to his better self and caused a retraction that destroyed all bitterness. No; it would be a bad business policy to have only men to plan for a mission.

As for the children, to leave them at home without their parents for a week would not be impossible but it would not be safe. It would show such a lack of business ability to leave the children at home without their parents as would virtually discredit our ability to arrive at right decisions in other matters.

It is worthy of unquestioning belief that our many mistakes would have been yet many more, and our successes fewer, were it not for these full annual meetings, in which all perplexing questions are thoroughly talked out and in which the final decision is accepted by all. Any one who knows anything at all of the practical working of missions knows that harmony in such a large mission as ours prevents, at the least calculation, an annual waste of thousands and thousands of dollars.

II. One of the great questions of every annual meeting is on the estimated amount of money needed for the next year. This year we have asked the Prudential Committee for $81,053. A large sum indeed, when looked at from the side of the smaller churches at home which can contribute only a few score of dollars. But this estimate is not made up in haste nor without greatest care. For the support of the more than a hundred men, women, and children of our mission we ask for $44,851. A hater of missionaries has recently published the statement that missionaries actually save $10,000 in ten years from their salaries! Any one can see that this bold writer could not pass the lowest class in mathematics in any primary school.

Of the remaining $36,202, $14,890 are for evangelistic work, in a large variety of forms. The next largest sum, $4,532, is for teachers of the Japanese language and helpers in personal work. The rest is for schools; the support of theological students; repairs of dwellings; rent and taxes, etc. Not an item is passed over lightly. Each station first makes its own estimates, and then a committee of one from each station goes over the whole, giving uniformity to the various estimates, and revising in the interest of economy and of wise expenditure. Then the budget is given to the whole mission for discussion, item by item.

One item of $200 was talked over through the better part of two days, and the support of our mission during that time actually cost more than the sum we were considering. Yet, because the asking of this $200 might involve the gradual asking of larger sums, and thus affect the policy of our whole educational work, this one item was argued for and against by men and women until at last it found its proper place.

It is a solemn moment with us when called to vote upon the whole amount. And it is not done without a prayer in many a heart that we may not use wastefully a cent of this, the Lord's money.

III. Another question, so delicate and personal, that, were it not for the most patient and helpful consideration of all concerned, it would wreck our mission, is the location question. Some for family reasons, and some for health, and some as specialists, are limited to a very few places in which they can do successful work. There are also some who are quite unable to work harmoniously with certain other persons. This last sentence may seem strange to those who think of us as self-sacrificing missionaries. Alas, we know it looks bad, but we, as practical men and women, also know that when two persons can't work together, they may do excellent work in other circumstances. So our policy is to put those who can work together where they may do so. In no other way is it possible to secure permanent harmony in our diversified work. Prayers and good resolutions and mutual confessions are good, but they are of little value in the joint work of two persons who unconsciously rub against each other in the wrong way. We therefore follow Paul and Barnabas who, "when the contention was sharp between them, departed asunder one from the other." We have had just such contentions in our mission, among the best of men and among the choicest of women. I, who came here without the shadow of a doubt about my ability to work pleasantly with any and every one, very quickly fell from grace and said most emphatically to my brethren: "You may hereafter work in your own ways, and I'll work in mine. I'll never come to another meeting with you." But the older members knew how to stroke me down. A few tears, a new grip of hands, a kind and frank and patient getting at facts, and we are together yet after many years. This may explain in part why the location committee, composed of a dozen of our experienced men and women, had to hold ten sessions before they could report the advisability of changing the location of thirteen members. So far as I know, the inability of certain persons to work together played a very minor part, if any at all, in the prolonged discussions of this year. The weighty reasons for these changes were two — the extension of our work five hundred miles north into the Hokkaido, and contraction into the large central stations, in order better to hold the important work there.

There is no band of missionaries of any size that does not have trying times in locating its members so that they can work harmoniously. Nobody of experience blames missionaries for not being able to work with every other missionary. We are blameworthy only when we have not business tact enough and grace enough to consult together and plan our work so that each one shall have a fair field for usefulness in connection with helpful companions or else alone.

There were also many other things, which if they were written would fill more columns than any paper or magazine would accept. Joint sessions were held

with delegates from the 10,760 Christians of the Kumi-ai (Congregational) churches. Communications from our Japanese brethren, some in the line of requests and others of strong protest, were received from different parts of the field, and given to committees to settle. Reports from all the related fields were listened to. Language examinations of a number of the younger members were held. Precious Sunday services; a wedding under the trees; delightful chats, day and night, of friends with friends, — and the eight days were gone, leaving us with harder problems than ever before to face during the coming year.

Letters from the Missions.

Eastern Turkey Mission.

Mr. Andrus, of Mardin, reports an extended visit paid some months since to a district called Sherwân, east of Sert, which had heretofore remained unexplored by our missionaries. The whole journey covered more than five hundred miles and occupied forty-two days. After visiting Diarbeker, Karabash, Farkin, and other places, the route lay through the Koordish tribe called Reshkota, recently in rebellion. Spending a night at a small Christian village near Baiho, an incident occurred which Mr. Andrus describes as follows: —

ARRESTED AND DETAINED.

"About two hours before midnight two gendarmes rode up to our lodgings. Having quartered themselves and their animals they began to upbraid our host for harboring us, and threatened to arrest him for complicity with our designs! They said we were foreigners bent on mischief, and distributing inflammatory literature over the country to produce a rising, and that they had been sent by the kaimakam to arrest us and return us to Baiho. My servant overhearing their conversation was alarmed, and informing me of their business hoped I would do *something* — he hardly knew what! I told him we needed sleep now, and would see what the morrow might bring. Rising early we had prayers, breakfasted, and then quietly prepared to go on our way, paying no attention to the gendarmes, as they had made no communication to us. Having saddled their horses they rode out of the yard and posted themselves outside the gate. I soon rode out, followed by the colporter and servant, passed the gendarmes, and turned into the road to Sert. Being convinced that we intended to proceed to Sert the sergeant called out in Turkish, 'Halt!' As I paid no attention to the summons he came up on my left and shouted in Arabic, 'Halt!' Without halting I asked him in Arabic why I should halt. He then apologized for not having spoken to me before, as he supposed I was ignorant of Arabic, and added that he had been ordered by the kaimakam to take us back to Baiho. 'If you have a summons to serve on me, produce it.' 'I have no written order.' 'Then I cannot regard your command;' and kept on my pace. He thereupon dashed ahead, wheeled, and riding toward me said he must return me to Baiho, even if it be by force. 'Would you use force to compel me to return with you?' 'My instructions are to take you back to Baiho. and I have no option.'

"Turning to the colporter and servant I called upon them to witness that I returned with the sergeant without a legal summons and under compulsion alone. I then asked the sergeant if he were willing to give me a statement to that effect over his seal. He said he was; so dismounting I drew up a statement which he accepted, promising to seal it at Baiho if it should be necessary. Remounting we returned with him, chatting pleasantly by the way, and commending him for faithfulness in

the discharge of his duty. At Baiho I was virtually a prisoner for three hours in the office of the captain of the gendarmes, who entertained me with his conversation until the arrival of the kaimakam. One point was already gained in that the latter came to me instead of summoning me to his presence. Not satisfied with that, however, I reproached him for his failure to issue a legal summons for my arrest and detention. He then began to excuse his dereliction, but ended by asking my pardon! I accepted his regrets and the incident was closed. Then he turned to the colporter and requested to see his books. All he had were then spread out upon the floor and cursorily examined. Seeing nothing which had not the imprimatur of either the Constantinople or Beirut censorship he retired gracefully from this search by opening a Turkish Bible at a disputed passage in John's Gospel, and called upon me to answer his interpretation of it. Although I had all the necessary traveling papers for all three of us, no inquiry for them was made, and upon our departure the captain offered us an escort to Sert."

SHERWAN EXPLORED.

"After a week's sojourn at Sert we set out for the exploration of a district to the east of Sert called Sherwân. Providence had not previously opened the way for either missionary or native helper to visit it, and we were anxious to learn the state of the nominally Christian population, the prospects for a future work among them, and the strategic points therefor. With a dismounted gendarme for guide and protection we completed the first stage of this trip an hour and a half after sunset, and at a village not down on our itinerary, the guide having lost his way. By noon of the second day we reached the beautifully situated Armenian village of Gooräna, with fifty houses, and in front of a valley to the south, in which, not half an hour away, nestled the villages of Mâzorân and Halasân. The village chief, who is also a member of the council of the kaimakam of the district, received us cordially. The priest soon appeared, and we had a profitable talk with the two in Koordish, which is the common language of this entire district. Upon concluding a lunch, at which was served up the best butter and honey I ever ate, we rose to go. I presented our host with a copy of the Armeno-Koordish Testament on condition that the priest should read from it as often as the villagers should assemble at his house. This he accepted, and receiving the book he reverently kissed it. We had found one place suitable for driving a gospel peg some day.

"Passing by and through several small villages, we pressed on to Simkhôr for the night. This is a Jacobite Syrian village of over fifty houses. As we approached it from the cliff above, and which conceals it until we are upon it, the priest and leading men came out to meet us. We lodged at the house of the chief, and until a late hour read, talked, and sung the gospel to a roomful of attentive people — the priest being among the most interested listeners. Next morning he brought us a small basket of the famous pomegranates of these banks of the Bohtân River. We also called on him, saw his old books of parchment and the church in which he officiates. Our impressions of the place and people had ripened into a judgment that here was another place for the gospel to fasten upon and reclaim; but the priest, as he took my hand at parting, said, 'I have not yet been able to divine for what intent you have visited us.'

"We journeyed east of north over the hills and dropped down into another valley in the bosom of which nestled the Armenian village of Khundik, of about twenty houses. It was a charming spot, but the oppression of surrounding Koordish begs was depleting the population. Their church had been reduced to a heap, and they were not allowed to restore it. That superstition was more rife than religion was attested by the tufts of grass which, roots and all, were fastened by their own mud to the upper lintels of the doors of the houses, and by the fact that they sought us not out as at the other places we had visited."

SYRIAN VILLAGES.

"On Saturday afternoon we rode into Dere Hâweël, a village of twelve Jacobite Syrian houses. The meaning of the name is 'surrounded by convents.' There were formerly ten of these convents, the ruins of most of them still remaining. One still stands in the midst of a grove of venerable oaks, so sacred that no axe must be lifted upon those thick trees; and if any one attempts to *ride* by the convent the saint to whom it is dedicated will surely slay him! Another of them, while in process of building in honor of a remarkable saint, was visited by flocks of wild mountain-goats which regularly contributed their milk to be used instead of water in mixing the mortar! What wonder that we found in such congenial soil for traditions and old wives' fables a people without priest, deacon, or Sabbath! Still, during the two evenings we were there and throughout the Sabbath, we were able to read and talk to both the multitude and individuals upon their spiritual needs.

"Our ride the next day took us over a wedge-shaped course around a chain of high and rugged mountains, so that by nightfall we were only on the opposite side of the mountain over against the place we had left in the early morning. We alighted at Nooben, an Armenian village of twenty houses. The Armenians all through here use Koordish better than they do Armenian. Here too we spent an interesting evening. The next day we halted at the Jacobite Syrian village of Serooz of twenty-five houses. Observing the clouds, and that only one storm was necessary to close for the winter the pass by which we had come, I left my servant here, and with the colporter only pressed on down the long and narrow valley to the village of Zenzek, with forty houses. Although Syrians, they use the Armenian and Koordish, having lost their own language. We went to the church, and as it was the hour of prayer the two priests present went through a responsive service. Having examined a parchment copy of the Gospels in the Estrangelo character, we retired with the priests to the roof of a house of one of the chief men of the village, and there had a serious talk with them on the nature of the pastoral office as set forth by Paul to Timothy and Titus, which was well received. Later we returned to Serooz for the night, and read and talked long with those who assembled. At the time of retiring the inmates of the family that received us ranged themselves, eight in number, in a circle with their feet inward and over a fire of coals placed in an oven sunk in the floor. They possessed the scantiest and dirtiest bedding I ever saw.

"The next day we came to the Jacobite Syrian village of Maäden, having fifty houses and using the Arabic language. The headman of this village has also a seat in the council of the kaimakam. He received us in a room reserved for guests and used also as the resort of the villagers. We discoursed to a roomful of these that evening far into the night, and as we took our leave the next morning our host said to the colporter and myself, 'Your love has fallen upon our hearts; come to us again in the spring.' This last place is really the key to this section of our field, and is within easy reach of three other Christian villages. The whole region constantly suffers from the threefold exactions of government, Koordish Aghas, and Kochers, or nomad Koords; and their poverty, ignorance, and superstition cannot be matched in any other part of the field. But tough as the struggle must needs be in order to plant the gospel in such hard soil and in the face of such opposition as will surely be raised to prevent it, we feel that the time is approaching when the attempt should be begun."

Madura Mission.

PERSECUTIONS.

MR. JONES, aside from his care of the theological department of the Pasumalai Seminary, has the oversight of Tirumangalam station, and writes of the work at that centre: —

"I devote every other Saturday and Sunday to the work of visiting its congre-

gations and administering the Lord's Supper at centres, besides spending two days a month with the agents of that station in prayer, conference, and instruction. I have already written of the urgent need of new churches in many villages — a need which would have been attended to long ago had there been a resident missionary in the station the last few years. In the village whose church and nearly all the houses of the Christians were burned down by enemies, we made a strong effort to bring the miscreants and persecutors to justice; but chiefly because we could not get the police, who were hand and glove with the enemy, to make a charge in less than two months, the magistrate dismissed the case.

"There is vast difficulty in securing justice for our Christians in the villages even with our influence behind them. One well-to-do Christian has been annoyed and robbed by a few men of his village for several years. They were angry with him for his being a Christian, and jealous of his prosperity. They have indulged in the pastime of destroying his crops every year. He has sought redress from the courts, which have decided several times in his favor; but his enemies are desperate, and they manage in some way or other to convert every time his triumph in court into a loss in the village; so he has practically lost all his property, is daily in danger of his life, and, saddest of all, his mind has given way under it. Generally speaking I do not feel sorry for persecution, for, though it has caused the loss of not a few churches and houses, it tests and confirms the faith of our Christians; and I hardly ever saw one turning his back upon our faith on account of persecution. On the contrary the most progressive congregation in the station — which has doubled during the last few months — is one most seriously persecuted. They are crying to me to build a church for them, and are willing and ready to pay at least one half the expenses."

A PROMISING MOVEMENT.

"When I was at an out-station the other day I saw a beautiful illustration of the influence of the pastor among the heathen. In the night he brought two young men to me to be examined in Bible knowledge. One of them, twenty-two years of age, recited a number of Scripture verses and some Bible history. I found that he is the son of the wealthiest man of high caste in that whole region. The boy was a desperately wicked fellow and robbed his father of Rs. 6,000, which he gave to a companion. His father knew not what to do with him for his reformation. He finally decided to bring him to our native pastor, and with the remark that he could do nothing for him he begged the pastor to instruct him in the Bible and to exert all the Christian influence he could for his salvation. So the pastor is faithfully at work instructing, counseling, and guiding the young man, who was proud that evening to come to me with his spiritual guide. The other boy is his cousin, in whose mind is treasured a vast amount of Scripture knowledge. He is one of the brightest boys of fourteen that I have seen in India. The son of another high-caste heathen, the village official, has recently joined our school at Pasumalai, and united with the church at the last communion, and is a very promising youth. From other villages in this station other heathen youths have sought admission at our Pasumalai Institute, soon to be led into the light and to receive Christ as their Saviour. At the beginning of the year a Mohammedan brought his bright boy for instruction and Christian influence. And another bigoted, wealthy, and very influential heathen brought his son, nephew, and grandson for admission. All of these board and sleep with our Christian boys, and thereby break caste and sooner or later are brought into the kingdom of our Lord. Several others of the same kind, in this station, are begging us to take them in and educate them, knowing that it means an ultimate acceptance of Christ.

"This movement among the influential young in many villages of the station is one of the most encouraging signs of the times. It shows clearly to us the beginning of that grand movement among

the well-to-do and influential people of the villages toward our faith to which we have been looking forward and for which we have been praying so long."

FAITHFUL SABBATH-KEEPING.

Mr. John S. Chandler, on returning from the Pulney Hills, found much encouragement in the progress of the work at Madura city. He says: —

"Some of our Madura people have found employment in the new cotton spinning mill that has been opened here, but the other day they were fined one day's wages for not coming on Sunday. And on the next Saturday the European in charge ordered them to come the following day. When they refused he threatened to dismiss them, but, finding they could not be induced in that way, he told them to get permission from their pastor and come. They still refused, and he said they might stay to morning service and come the rest of the day; to that they replied that they had services from eight o'clock until ten, then from three to four and from seven to eight. Their pastor would be displeased if they should be absent from any of them. Finally he said he would build them a church on the mill grounds, and they could attend service and work between times. Again they refused, and one little boy said, 'If you should give us an armful of money, we would not work on Sunday.' They were then allowed to go, and on the next Monday morning when they received their pay for the week's work, no deduction was made in their pay. This is considered a most important gain, because many of the native Christians are forced to work on Sunday, whereas if they would stand to their colors, as these have done, many employers would let them have their Sundays.

"These same people are so poor that it meant a great deal for them to give up any part of their wages, or even run the risk of it. Every day they take a little of the grain for their daily food, and dividing it, put one portion into one earthen vessel for their Sunday contribution, and the other into a second earthen vessel for their Sunday meal. As they can spare only a little from the daily earnings, the savings for Sunday are sufficient for but one meal, and that is all they have for Sunday."

Foochow Mission.

A MEMORABLE OCCASION.

Mr. Peet sends the following account of the closing exercises of the first term of the Boys' Boarding School, which were held on June 23: —

"Invitations were sent to the presidents of the various native colleges in the city, as well as to other distinguished literary men with whom we have become acquainted during the past two years. Through the agency of our consul, Dr. Gracey (to whom, in a great measure, the success of the day was due), invitations were also sent to all the officials to visit our school on the day in question, and witness a few closing examinations. These invitations were received in a most courteous manner. Some of the gentlemen could not accept on account of pressure of business, but sent representatives. The officers present were Mr. Cheng, the Tartar general's chief deputy, who has since that time been appointed Tantai in an adjoining district; Mr. Nguôi, an officer connected with the salt business; a deputy from the foreign office, and His Excellency Chen Tantai. The latter was the highest official representative present. He is a man much respected by all the foreign consuls; and by his intelligent face and kind smile he created a most gratifying impression on the minds of all present."

A PROCESSION OF OFFICIALS.

"A little before two o'clock the beating of a gong announced the approach of the high official to our residence, and a few minutes later the gate of our compound was thrown open and the Tantai in his green chair, borne by four, entered. He was preceded by a man with a gong, another with the well-known red umbrella, quite a large nnmber of soldiers and lictors wearing what foreigners would call 'dunce caps.' Behind him were a num-

ber of horsemen. He was met at the front door by Consul Gracey and Dr. Baldwin, and soon after a procession, made up of the various officials, their interpreters and attendants, was formed and started for the school. On the way thither we were met by a company of the city gentry, who had come prepared to meet and pay their respects to those in authority.

"At the school everything was in readiness, and every one on the 'tiptoe of expectation.' Never before had the officials deigned to take favorable notice of us or of our work. Out of respect to our distinguished company it had been decided to limit our invitations to the preachers of the three missions, the officials, and some of the gentry with whom we were acquainted, and no one was to be admitted who had not on a long gown. To have admitted those clothed in a different style would have been considered an insult to our guests. The 'Philosophical Room' had been specially prepared with pictures, Chinese furniture and bric-à-brac, for the consul with the officers and their interpreters, and an adjoining room set apart for the gentry. As the procession entered the schoolhouse, all present arose and stood in their places. As usual it was necessary to go through a little preliminary formality such as drinking tea, shaking hands at each other in the usual China fashion, etc. But this was soon over, and the officials then entered 'Cowan Hall,' as the main schoolroom is called, and took seats which had been set apart for them. Then followed brief examinations in arithmetic, physiology, geography, physical geography, and English, everything being interpreted to the mandarins, who seemed much interested in all they heard.

"At the close of the examinations, the Tantai, being requested to make a few remarks, expressed himself as being much gratified at what he had seen and heard. He hoped the boys would exert themselves in their studies, and thus be fitted to do great and good work for their country. It was hoped our official friends would stop to the gymnastic exhibition which was to follow immediately, but they did not feel able to spare the time. The exhibition took place, however, at the special request of a prominent literary graduate present, and was enjoyed by all who witnessed it. The boys all dressed alike, in garments specially prepared for the occasion; they looked finely and accredited themselves well. In the meantime the officers, together with our consul and the gentlemen members of our mission, returned to my house to partake of the feast prepared for them. Fourteen sat down to the table. There were no ladies present, as this would have been contrary to Chinese ideas of propriety. The gentry, the teachers of the school, and the preachers were feasted at the school later in the afternoon.

"Thus passed one of the pleasantest events in the history of our institution. A novel and pleasing feature of the occasion was the unexpected presentation of prizes to the 'honor men' from the officials and gentry. At least fifteen thousand cash (about $15) were spent for these gifts, which consisted of pens, ink, handkerchiefs, books, fans, paper, and envelopes. Feeling badly for the unfortunates whose names were not on the 'honor roll,' a customs officer, late in the afternoon, sent out and spent three or four thousand cash in buying things for the 'low stand' men. Since the close of school thirty books have been received from an official of the fourth rank who was present on the closing day. These books will be given as prizes next term."

THE SCHOOL AND ITS NEEDS.

"This whole affair indicates a growing spirit of friendliness to, and interest in, our educational work on the part of the higher class of people. And for this we rejoice. May God grant that we may gain some influence for good over them!

"The past term has been one of good work on the part of the boys. Five have united with the church, one of these being the son of a literary graduate who, though not a Christian himself, has expressed the

greatest joy at his son's conversion. Another scholar, a young man who also entered this year, and who is a candidate for the second literary degree, has just gratified us by taking the second prize in an essay contest on the subject: 'What is there in Confucianism which is able to comfort a man in the dying hour?' This subject was given out by Mr. Hartwell, and the competition open to all *not* church members. Over forty essays were received, the most of them written by men of the first and second literary degrees.

"Our strength has been sorely taxed during the term to meet the rapidly growing demands of the work. Mrs. Hartwell, Dr. Whitney, and Mrs. Gardner have, in the order named, assisted in teaching; but there is *immediate* need of some one who shall be specially designated to assist in this work. While we have been working we have also been earnestly praying that the Lord would supply this most urgent demand, and that this fall might see the needed reinforcements coming to us. This recent visit of the officials and their interest in our work will do much to open before us still grander opportunities than any we have yet had. Shall we be obliged to refrain from enlarging our borders because of a lack of workers? God forbid!"

North China Mission.

CHINESE LITERATI.

MR. CHAPIN, of Lin Ching, wrote June 10: —

"We have been honored the past few days by visits from a large number of the literati living in this district. They have come up to the city to attend the examinations. To-day I was considerably amused by the accounts of several who had just left the examination hall. One of the questions which they failed to answer was this: How many piculs of rice at two and one-half taels a picul would be required to pay for transporting 8,000 piculs at thirteen tael cents a picul?

"The inability of men who are superior in intellect to most of the teacher class to solve so simple a question in arithmetic as this shows the intense ignorance of even the cultivated classes. On the other hand, a question like the following indicates the purpose of the government to make the knowledge of mathematics a prerequisite to gaining a degree: Given a sphere eighteen inches in diameter, what is its superficial area? It was this last question which took their breath away. Not one of the graduates attempted its solution."

South China Mission.

THIS is the new name by which the Hong Kong Mission is hereafter to be known. Mr. Taylor, writing from Canton, July 14, says: —

"With the exception of Kwong Hoi, everything seems most promising at our out-stations. At Cheung Sha Hong, where we recently opened a new chapel, the people are very friendly and quite large crowds attend the preaching. During our stay one of the literati came for the express purpose of making inquiries concerning the 'doctrine,' and the conversation which we carried on was conducted, I think, with satisfaction to both parties. Quite a number of people were present during the talk, and we hope that to these the truth brought out was not without profit. The attitude of the common people generally depends in a great measure on that of the educated classes. I am very hopeful of the work at Cheung Sha Hong."

Mr. Taylor also reports that a brother of Gee Gam, a well-known Chinese Christian laborer in San Francisco, has been hopefully converted and on his own account has opened a school. Mr. Taylor adds: —

"I baptized the three at Hoi In Koi of whom I have written before. They had been instructed according to my direction. but they are old people and their power of understanding seems most childlike. They make up, however, in spiritual faith what they lack in intellect, and as it always seems so hard to persuade the old to

change their ways and accept new things, I am confident that these converts are genuine.

"We administered communion also at Sanping city, where the brethren met in good force. They tell me that on market-days as many as 300 and more crowd into the little chapel to hear the gospel.

"We have been given notice to quit at Kwong Hoi. The landlord says he wants the house for a store. I have instructed the brethren here to find another place as soon as possible, but I anticipate some difficulty."

Shansi Mission.

THE ATTITUDE OF THE PEOPLE.

DR. ATWOOD, of Fen-chow-fu, speaks of rumors which have prevailed in reference to insurrection against the government. In the minds of the people foreigners seem to be associated with all the troubles within the empire. There has been little rain within the province of Shansi during the past year, and there is prospect of a famine. Dr. Atwood says that the people seem to think that the "foreign spirit which is so powerful as to be able to send a message to the coast in a few hours, if he were a mind to, could tell why the rains are withheld." The telegraph is the most mysterious thing that confuses the minds of the Chinese, and though the government threatens with death any who cut down the telegraph poles, this act of vandalism is committed not infrequently. Nevertheless, Dr. Atwood writes: —

"The attitude of the people just around us, I think, is one chiefly of indifference. I have noticed very little ill-will manifested on the part of any one, and in some places a good deal of friendliness is shown. Two weeks ago yesterday (Sunday) as Mr. Thompson, who was here on a visit, kindly took my place in preaching in the waiting-room, I went out with Mr. Price to a village three and a half miles west of the city. I spoke for half an hour or more on the street. It was a great help to have some of our former opium patients in the crowd. They could easily be distinguished from the rest of the crowd by their flesh and the natural color of their faces. We have had fifteen opium patients, besides other patients from this one village, and the evidences we saw, and the reports from others, tended to prove that nearly all were remaining firm in their purpose to keep out of opium's chains. In this they are probably helped by the prospect of hard times and the need they will have of every cash to keep the wolf from the door.

"Much land is sown to the poppy this year, and the people are just now harvesting the vile stuff that is to bring ruin upon their neighbors but cash into their own pockets; a disposition, alas! not confined to China. The people in the country frequently ask me why heaven sends no rain, and I can always point to a field of the plant in answer, and no one fails to understand. The stuff occupies the irrigated lands and the watered gardens and will be grown when other crops fail entirely. The crops of grain are better on the other side of the plain. Here millet, the staple food of the poor, costs now 1,100 cash per *do* (about half a bushel). On the other side of the plain, at Shih Tieh, the first stage in the mountains, it is about 530 cash, or less than half as much. This gives a slight hint at what a railroad could do for the people materially. Alas! for the blackness of the darkness of ignorance that prevents also the stores of gospel truth from reaching these famished millions of souls! Oh, that the holy light would shine through this seemingly impenetrable fog-bank of ignorance and foul miasmas of sin and superstition. We labor on, walking still by faith, not yet by sight, hoping for a rift in the clouds to gladden our weary eyes and burdened hearts."

THE DROUGHT.

Under date of May 31, Dr. Atwood writes: —

"Last night we were blessed with light rains again that wet the soil to the depth of two inches, and this encouraged the

poor people greatly. The people have been very persistent in their prayers for rain at the temples. The district magistrate going on foot himself, carrying a lighted incense-stick, went to the temples to pray to the god of the lower world as a last resort. On Sunday last more than a thousand villagers came to the city from seventeen villages to pray for rain, many of them carrying heavy straw-knives, edge downward, on their necks, with the blood trickling down upon their bodies, to express the earnestness of their prayers for rain. Last month there were two priests here from T'ai Shan, in Shantung. They made an offer to the magistrate to pray for rain and their offer was accepted. One condition was that if it did not rain by the fifteenth of the moon they should both lose their heads. It rained slightly on the night of the 15th, and this was the only rain of the month. The present rain they will no doubt attribute to their importunity in praying to the images. Would that they knew a higher object for such devotion!"

Dr. Atwood adds that the number of people who, at the present time, seem to have broken off the opium habit in Fenchow-fu is 117. The work is exhausting and full of discouragements, and yet there is good hope for better things.

Notes from the Wide Field.

CHINA.

A Brighter Outlook. — We have repeatedly referred in recent numbers to Chou Han, the leader of the band in the province of Hunan, which has issued a vast amount of vile literature against foreigners, inciting the people to riot. His headquarters were at Changsha, the capital of Hunan, and Chou Han had an immense following among the people. A letter written to the English *Independent* from Hankow July 1, by Rev. Dr. Griffith John, says that a great change has taken place, that Chou Han has been degraded, and the publishing firms have been closed, so that the vile stream of anti-Christian prints has been dried up at its very source. Dr. John reports the baptism at Hankow of two Hunan men, one a native of Changsha, and the other formerly a cook of Chou Han. This Changsha man returned to his native city amid a storm of excitement, for the news of his conversion went before him. On his arrival the clan to which he belonged met him; he was seized and dragged to the ancestral temple, was reviled and beaten, and told that having renounced his ancestors he must be dealt with according to clan law. Through the intercession of one of the company the convert was allowed to write a paper withdrawing from the clan and promising never to enter its temple again. This young man bore these indignities with patience and firmness and a forgiving spirit. A younger brother of his has recently been baptized at Hankow, and in writing to him the young man says: "You and I, together with our children and grandchildren, can never again enter the ancestral temple. As for me, I am quite willing that it should be so. Not only do I not regret the step I have taken, my joy is greatly increased and my heart is full of gladness. Now that you, my worthy younger brother, have joined the Church, you will not be displeased with me on account of what I have done. . . . Though our clansmen, together with our relations and friends in Changsha, despise us, and though many hate us and revile us, it is for us to manifest patience and avoid all wranglings and disputings. Being the disciples of Jesus, we must carry the cross. Consider the Apostle Paul. He was at one time a persecutor of the Church, and afterward he was called upon to endure persecution. Paul endured joyfully the bitterest trials. Shall you and I then not willingly endure this trifling persecution?" In connection with the degradation by the officials of Chou Han, Dr. John comments on the complete control the

central government has upon the people and scholars of China. No doubt there was a great popular uprising last year in Changsha and that the sympathies of the local magistrates were with the mob and against foreigners, especially against Christians. It seemed for a time as if Chou Han and the populace would succeed in their plans. But the moment that the government at Peking, under the influence of the foreign powers, took the matter in hand "Chou Han and his clique collapsed." Dr. John adds: "Everything in China depends upon the attitude of the government. In this case the government has shown itself all-powerful. The pity is that it did not move sooner and that its action has not been spontaneous."

AFRICA.

JOHANNESBURG. — We find in *The London Times* a letter giving a striking description of this remarkable town in the Transvaal, which is well called "The golden city." Its name even does not appear on the maps of Africa issued ten years ago. It will be a surprise to multitudes to know that there is any such spot on the African continent. The city stands upon a gold reef, upon which reef fifty companies are now working, employing 3,370 white men and over 32,000 natives. Of the city of Johannesburg itself, the writer says: "It is neither beautiful nor impressive from the æsthetic point of view, but it might be set down as it stands in any part of the civilized world. It has a population of about 40,000. The buildings are good, the streets are broad; there are shops with plate glass windows full of ball dresses and silver plate; the residential quarters are rapidly spreading themselves out into squares and boulevards; a tram line connects them with the business centre; for twenty miles east and west you may see the funnels of mining works smoking against the sky; the sound of an engine whistle is in your ears, and you find that a train has been constructed, which runs from one end of the Rand to the other. The town is lit with gas, water is supplied to all its houses, every ordinary appliance of civilization is here; and when you remember that it has all been done in five years, and that every scrap of material has been carried up, and the six pianos waiting at the frontier will presently be carried, by ox-wagons, you begin to realize something of the extraordinary conditions which can have called so sudden a development into existence."

THE BEIRA RAILWAY. — In connection with the reports on other pages as to the expedition now entering Gazaland, it is interesting to note that the contract for a railroad from Beira, at the mouth of the Pungwe River, into the interior has just been signed. The London newspaper, *South Africa*, says that the names on the prospectus guarantee that the company will be not only honestly but profitably conducted. The road is to be only two-foot gauge for the present, and it is about 180 miles in length. The section now to be commenced will be seventy-five miles long, which will take it across the region of the tetse fly, and it is stipulated that this portion will be finished by the end of the present year.

UGANDA. — Reports from Uganda down to the third of May last were that the Protestant party was then dominant and that the king had returned to Mengo. Another report, not thoroughly vouched for, says that the king himself has turned Protestant. No doubt he would so turn if he thought it for his immediate advantage. But Mwanga is a thorough villain, from whom nothing good can be expected.

THE UPPER CONGO. — Reports which are very contradictory and uncertain have come from the Upper Congo, indicating an uprising of the Arabs for the purpose of driving out all foreigners, especially those who stand in the way of the slave-trade. The disturbance centres about Nyangwe, and an agent at Riba Riba, 120 miles north of Nyangwe, has been killed. It is reported that the stations of the Anti-Slavery Society and the Congo State and trading companies have been swept away. Some of the

reports affirm that the rising is headed by the chieftain Rumaliza, and others, that a son and nephew of Tippu Tib were leaders. Another account says that these men had nothing to do with the rising, but that its instigator was an Arab from Kasonga. Further tidings must be awaited before we can know what has actually happened, though the situation there is undoubtedly very grave.

DEFEAT OF SLAVE-TRADERS. — Prince Henri de Croy, one of the Congo Free State Commissaries, reports to his government a successful attack upon a slave-trading caravan in his district of Loulouaburg. On the eleventh of last February he was informed that this caravan, led by one Antonio Alvaz, was approaching from Bihé, and as he had only forty soldiers at his command, he undertook to surprise it by night. Reaching the slave camp at four o'clock A.M. he found it was of a triangular form, each side being about 300 metres long. He could not therefore surround it, and unhappily an alarm was given and in ten minutes all the caravan was on the defensive. Nevertheless Prince Henri began the attack, and in forty-six minutes of a hot fight, which the darkness made yet more difficult, the Bihé men were in full retreat, abandoning thirty slaves and a quantity of powder and guns. All the slaves were taken next day to the station, and, adds Prince Henri, "Nothing can give an idea of the condition of these unfortunates."

MASHONALAND. — We have received, as yet, no tidings from the members of the East Central African Mission, who are by this time, we trust, already established in some portion of Gazaland. It is interesting to learn that Mr. Rhodes, the South African Premier, who has recently passed through Gazaland into Mashonaland, speaks with the utmost confidence of the future of this whole region. He says that it is less an Eldorado than a country that will afford a fine field for agricultural settlers.

Miscellany.

BIBLIOGRAPHICAL.

Our Sixty Sacred Books: How they came to us and what they are. A popular handbook for Colleges, Sunday-schools, Normal Classes, and Students, on the origin, authorship, preservation, character, and divine authority of the Christian Scriptures. Third revised edition, with analysis and questions. By Edwin W. Rice, D.D. Philadelphia: The American Sunday-school Union, 1122 Chestnut Street.

This volume of 160 pages gives in condensed but clear form most valuable information concerning the greatest of books. It is both interesting and timely. It would be a most helpful handbook to our missionaries in foreign lands.

Looking Out on Life. A book for girls. On practical subjects, based on many letters from wise mothers. By Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavor. Boston: D. Lothrop Company.

Some Christian Endeavor Saints. With some Golden Rule Recipes; Golden Rule Sermons; Golden Rule Epistles; Pictures from Real Life. By Francis E. Clark, D.D. Boston and Chicago: Congregational Sunday-school and Publishing Society. $1.25.

These two volumes, issued so nearly together, illustrate the versatility of Dr. Clark, and are written with his usual felicity of style. They touch in a most practical way, and oftentimes with great delicacy, upon a multitude of topics about which it is well for young people to read.

Florence Nightingale, the Wounded Soldiers' Friend. By Eliza F. Pollard. New York and Chicago: F. H. Revell Company.

This volume is uniform in size and style with the series of missionary biographies published by the Revell Company, and it has a fitting place in that list. For though Florence Nightingale was not technically a missionary, she yet ministered in a most Christlike way to human needs.

BOOKS RECEIVED.

The Epistle to the Ephesians. By Rev. Professor G. G. Findlay, Headingley College, Leeds. New York: A. C. Armstrong & Son. 1892.

The Epistles to the Thessalonians. By Rev. Professor G. G. Findlay. New York: A. C. Armstrong & Son.

Arrows for the King's Archers. By Rev. Henry W. Little. New York: Thomas Whittaker, Bible House. 1892.

Also, in paper covers, the following: —

The Story of the Token, as belonging to the Sacrament of the Lord's Supper. By Robert Shiells. New York: John Ireland, 1197 Broadway.

Good Character: what it is and how to form it. By William M. Taylor, D.D. New York: A. D. F. Randolph & Co.

Earnest Thoughts for Every Day. By the author of "Thoughts for Weary Hours." New York: T. Whittaker.

Not on Calvary. A Layman's plea for Meditation in the Temptation in the Wilderness. New York: C. T. Dillingham & Co., 718 and 720 Broadway.

Notes for the Month.

Special Topic for Prayer.

For the approaching Annual Meeting of the Board: that the Master of assemblies will be present; that his Spirit may rest upon his disciples in its fulness, making them of one heart and mind and inspiring them with new zeal and devotion for the redemption of the world.

Departures.

August 16. From San Francisco, Miss Martha J. Barrows and Miss Cora A. Stone, returning to the Japan Mission.

August 27. From New York, Rev. Henry T. Perry and wife, for the Western Turkey Mission. Mr. Perry was formerly connected with this mission and now returns to Sivas.

August 27. From New York, Miss Emily McCallum, returning to the Western Turkey Mission.

September 6. From San Francisco, Rev. Charles A. Nelson and wife, to join the South China Mission at Hong Kong.

September 6. From San Francisco, Dr. A. P. Peck and wife, returning to the North China Mission.

September 10. From Boston, Miss Anna F. Webb, Miss Alice H. Bushee, and Miss Mary L. Page, all under appointment to the Mission to Spain. Miss Page is transferred to Spain from the Western Turkey Mission.

September 18. From Vancouver, Willis C. Noble, M.D., and wife, to rejoin the North China Mission.

Arrivals at Stations.

June 26. At Durban, Natal, Dr. B. N. Bridgman and wife, of the Zulu Mission.

Arrivals in the United States.

August 15. At New York, Rev. J. H. House, D.D., and wife, of the European Turkey Mission.

August 15. At Boston, Rev. Charles H. Brooks and wife, of the Western Turkey Mission.

August 22. At Boston, Rev. John A. Ainslie and wife, of the Eastern Turkey Mission.

September 3. At Boston, Rev. Charles W. Holbrook and wife, of the Zulu Mission.

Deaths.

May 24. At Fen-chow-fu, Shansi, Donald Edward, second son of Rev. and Mrs. Charles W. Price.

June 23. At Baiboort, Eastern Turkey, Helen Rose, infant daughter of Rev. and Mrs. David A. Richardson, of Erzroom.

July 28. At Kaawaloa, Hawaii, Rev. John D. Paris, formerly a missionary of the American Board. He was born in Staunton, Va., September 2, 1809; after his graduation at Bangor Seminary, in 1839, he embarked from Boston, with Messrs. Bond and Dole, November 14, 1840, under appointment to the Oregon Mission; but the urgent call for laborers at the Sandwich Islands detained Mr. Paris there. A faithful and true minister of the gospel.

August 19. At Lincoln, Neb., Rev. Charles Little, formerly a missionary of the American Board connected with the Madura Mission. He was born in Columbia, Conn., September 26, 1818, and after graduating at New Haven Seminary he reached Madras in 1848 and was stationed at Tirumangalam and afterward at Tirupuvanam. He was released from his connection with the Board in 1860 and has since resided at the West.

For the Monthly Concert.

1. A missionary arrested. (Page 406.)
2. Syrian villages. (Page 408.)
3. Persecutions in Madura. (Page 408.)
4. Sabbath-keeping and benevolence. (Page 410.)
5. A memorable occasion at Foochow. (Page 410.)
6. Chinese literati. (Page 412.)
7. Attitude of the people in Shansi, Western China. (Page 413.)
8. A convert in China. (Page 414.)
9. Items from Africa. (Page 415.)

Donations Received in August.

MAINE.

Aroostook county.		
Sherman Mills, Washburn Memo. ch.		8 00
Cumberland county.		
Auburn, High-st. Cong. ch.	50 00	
Falmouth, Members of 1st Cong. ch.	13 00	
Portland, State-st. Cong. ch., 200; "E.," 250,	450 00	
South Freeport, Cong. ch. and so.	53 00	
Standish, Cong. ch. and so.	7 35	
Woodfords, Cong. ch. and so.	43 00	616 35
Hancock county.		
Blue Hill, Cong. ch. and so.	10 00	
Orland, Miss'y Soc. of 1st Cong. ch.	4 50	14 50
Kennebec county.		
Centre Sidney, Rev. Henry S. Loring,		5 00
Lincoln and Sagadahoc counties.		
Edgecomb, Cong. ch. and so.		12 00
Penobscot county.		
Brewer, 1st Cong. ch.		7 75
Somerset county.		
Norridgewock, Cong. ch. and so.		34 00
Washington county.		
Robbinston, Cong. ch. and so.		10 00
York county.		
Lyman, Rev. James Richmond,	5 00	
South Berwick, Cong. ch. and so., to const. Miss LUCY DILLINGHAM, H. M.	100 00	105 00
——, A friend,		20 00
		832 60
Legacies. — Bath, Mrs. Sarah H. Jenks, by John S. Elliot, Ex'r,	1,000 00	
Falmouth, Joann S. York, by Augustus T. Davis, Adm'r,	90 00	1,090 00
		1,922 60

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Jaffrey, Cong. ch. and so., m. c.	5 87	
Walpole, Cong. ch. and so.	25 00	30 87
Grafton county.		
Alton, Cong. ch. and so.	3 60	
Hanover, Rev. S. C. Bartlett, D.D.	30 00	
Piermont, Cong. ch. and so.	25 00	
West Lebanon, Cong. ch. and so.	14 11	72 71
Hillsboro county.		
Amherst, Edward D. Boylston, to const. Mrs. LUCIA E. AUREVANSEN, H. M.	100 00	
Greenville, Cong. ch. and so.	26 00	
Peterboro, Union Evan. ch.	19 00	
Wilton, 2d Cong. ch.	11 00	156 00
Merrimac county.		
Concord, X.	5 00	
Franklin, Cong. ch. and so.	20 00	25 00
Rockingham county.		
Deerfield Centre, Cong. ch. and so.	42 25	
Greenland, Cong. ch. and so.	78 44	
Plaistow and North Haverhill, Cong. ch. and so.	173 57	
Seabrook and Hampton Falls, 1st Cong. ch.	15 84	310 10
Strafford county Aux.		
Wolfeboro, 1st Cong. ch.		22 47
Sullivan county.		
Newport, Cong. ch. and so.		3 00
		620 15
Legacies. — Walpole, Rev. Thomas Bellows, by E. M. Smith, Ex'r, bal.		311 43
		931 58

VERMONT.

Addison county.		
Orwell, Cong. ch. and so.	29 50	
Shoreham, Cong. ch. and so.	12 00	41 50
Bennington county.		
Bennington Centre, 1st Cong. ch.	90 30	
Manchester, Cong. ch., of which 20 from Samuel G. Cone,	88 75	
North Bennington, Cong. ch. and so.	52 31	231 36
Caledonia county.		
St. Johnsbury, A friend,		200 00
Grand Isle county.		
Alburgh Springs, Cong. ch. and so.	16 00	
South Hero, A friend,	10 00	26 00
Lamoille county.		
Johnson, 1st Cong. ch.	25 00	
Stowe, Cong. ch. and so.	49 92	74 92
Orange county.		
Fairlee, A friend,	2 00	
Strafford, Cong. ch. and so.	55 00	
Williamstown, Cong. ch. and so.	23 00	80 00
Orleans county.		
Newport, C. F. Ranney,		10 00
Rutland county.		
Fair Haven, 1st Cong. ch.	12 00	
Rutland, Cong. ch. and so.	100 00	112 00
Washington county.		
Northfield, Cong. ch. and so.	22 60	
Waterbury, A friend,	12 00	34 60
Windham county.		
Brattleboro, Centre Cong. ch., m. c.	45 90	
Wilmington, Cong. ch. and so.	10 90	56 80
Windsor county.		
Hartford, Norman Newton,	3 00	
Ludlow, Cong. ch. and so.	12 07	
Woodstock, Cong. ch. and so.	55 94	71 01
		938 19

MASSACHUSETTS.

Barnstable county.		
Provincetown, Mrs. Rebecca R. Nickerson,		300 00
Berkshire county.		
Hinsdale, Cong. Sab. sch., add'l, for Turkish Brigade, 25c.; do., for Chinese Brigade, 25c.	50	
Housatonic, Cong. ch. and so.	103 18	

Lee, 1st Cong. ch., of which 84.02 m. c. 560 00
Sheffield, Cong. ch. and so. 12 00
Southfield, Mrs. E. S. Canfield, 2 00
Stockbridge, A lady friend, 10 00—687 68
Bristol county.
Fall River, Thomas J. Borden, to const. MARGARET BASSETT, H.M. 100 00
Norton, Trin. Cong. ch. 7 93—107 93
Brookfield Association.
Brookfield Cong. ch. and so. 3 31
Essex county.
Andover, South Cong. ch., add'l, 150 00
North Andover, Mrs. A. M. Robinson, 1 00—151 00
Essex county, North.
Bradford, 1st Cong. ch. 46 01
Haverhill, Y. P. S. C. E. of Center Cong. ch., for preacher in Madura Mission, 40 00
Newburyport, Prospect-st. Cong. ch. 75 00—161 01
Essex county, South.
Beverly, Dane-st. Cong. ch., m. c. 14 00
Boxford, 1st Cong. ch. 39 16
Hamilton, Cong. ch. and so. 1 00
Salem, A deceased friend, 45 00—99 16
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Conway, Cong. ch. and so. 26 33
Northfield, Trin. Cong. ch. 14 00
South Deerfield, Cong. ch. and so. 57 09—97 42
Hampden county.
Chicopee, 2d Cong. ch. 59 34
Feeding Hills, Cong. ch. 17 00
Holyoke, 1st Cong. ch. 14 41
Longmeadow, Gentlemen's Benev. Assoc. 55 00
Ludlow, 1st Cong. ch. 18 58
Monson, Cong. ch. and so. 25 85
South Hadley Falls, Cong. ch. 10 35
Springfield, 1st Cong. ch., 100; Olivet Cong. ch., 38; Mrs. A. C. Hunt, 10; Rev. T. H. Hawks, 25, 173 00
West Springfield, 1st Cong. ch., 23; Ashley sch. and Charitable fund, 146.95, 169 95—543 48
Hampshire county.
Amherst, South Cong. ch. 16 00
Chesterfield, Cong. ch. and so. 20 00
Easthampton, A friend, 1 00
Greenwich, Cong. ch. and so. 41 00
Northampton, 1st Cong. ch., 162.68; Benev. Soc. of Edwards church, 99.36; A friend, 250; A friend, 5, 517 04
Plainfield, Cong. ch. and Sab. sch. 31 66
Westhampton, Cong. ch. and so. 18 30—645 00
Middlesex county.
Framingham, Plymouth Cong. ch. 90 00
Lexington, Hancock Cong. ch. 45 00
Lowell, James Skilton, 50 00
Newton Center, S. F. Wilkins, for new work in Japan, 40 00
Reading, Cong. ch. and so. 10 00
Waltham, Cong. ch. and so. 15 61
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings, 200 00—450 61
Middlesex Union.
Lancaster, Evan. Cong. ch. 19 06
Pepperell, Cong. ch. and so. 73 50—92 56
Norfolk county.
Brookline, Annie T. Belcher, 15; Mrs. H. M. Cutts, 10, 25 00
Quincy, Cong. ch. and so., m. c. 12 00
South Walpole, Missionary, 1 00—38 00
Old Colony Auxiliary.
New Bedford, Trin. Cong. ch. 48 32
Wareham, 1st Cong. ch. 25 00—73 32
Plymouth county.
Middleboro, Central Cong. ch., 76.95; Sinner's friend, 3, 79 95
Rockland, Cong. ch. and so. 40 00—119 95
Suffolk county.
Boston, Eliot ch., mite box, 8.58; E., 20; Box in cabinet, 1.84; Miss L. P. Kelly, ½-cent-a-day plan, 1.84; Extra-Cent-a-Day band of Cong'l House, for Wagolie school, 12, 44 26
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Worcester, Plymouth Cong. ch., 68.95; Estate of Philip L. Moen, 500, 568 95
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Milford, Elliot B. Platt, 1 00
Whitinsville, Cong. ch. and so. 2,208 82—2,209 82
6,393 46
Legacies. — Boston, Emily P. Eayrs, 2,500 00
Brockton, Miss Sarah Packard, by R. H. Packard and Embert Howard, Ex'rs, 300 00
Marblehead, Miss Anna H. Dana, by Israel T. Dana, Ex'r, 1,000 00
Milton, Miss Rachel Reed, by Mrs. M. E. Reed, Adm'x, 50 00
Newtonville, Fanny H. Lothrop, by J. F. Lothrop, Ex'r, 50 00
Whitinsville, Mrs. Charles P. Whitin, by Edward Whitin, 200 00—4,100 00
10,493 46

RHODE ISLAND.

Barrington, Cong. ch., with other dona., to const. MARK H. WOOD, H. M. 10 00
Bristol, 1st Cong. ch. 49 33
Newport, United Cong. ch., Rev. Thatcher Thayer, D.D., to const. A. RUSSELL MANCHESTER, H. M. 100 00
Pawtucket, Cong. ch., 200; F. D. Morse, 10, 210 00
Providence, Union Cong. ch., 1,000; Beneficent Cong. ch., 350, 1,350 00—1,719 33

CONNECTICUT.

Fairfield county.
Darien, Cong. ch. and so. 34 00
Norwalk, 1st Cong. ch. 22 80
Ridgefield, 1st Cong. ch. 25 78
Stratford, Cong. ch., of which 5.50 m. c., 35.50; Oronoque, m. c., 17, 52 50—135 08
Hartford co. W. W. Jacobs, Tr.
East Hartford, Cong. ch. and so. 70 00
Farmington, 1st Cong. ch., toward salary of Rev. Geo. P. Knapp, 100 00
Hartford, Roland Mather, 500; A friend in Asylum Hill Cong. ch., 5, 505 00
Suffield, Cong. ch. and so. 41 71
Windsor Locks, Cong. ch., for work in "Papal lands," 43 59—760 30
Litchfield co. G. M. Woodruff, Tr.
Ellsworth, Cong. ch. and so. 8 81
Harwinton, Cong. ch. and so. 8 69
Norfolk, Cong. ch. and so. 400 00
Thomaston, Cong. ch. and so. 5 00
Winchester, Cong. ch. and so. 26 00—448 50
Middlesex co. E. C. Hungerford, Tr.
Centre Brook, Cong. ch. and so. 40 89
East Haddam, 1st Cong. ch. 71 10
Haddam, 1st Cong. ch. 11 09
Higganum, Cong. Sab. sch. sup't. for preacher in Madura Mission, in part, 20 00—143 08
New Haven county.
Middlebury, Cong. ch. and so., add'l, 16 04
New Haven, Davenport Cong. ch., m. c., 31.72; EDWARD A. ANKETELL, Church of the Redeemer, to const. himself, H. M., 100; James M. B. Dwight, 15, 146 72
North Madison Cong. ch. and so. 38 00—200 76
New London co. L. A. Hyde and H. C. Learned, Tr's.
East Lyme, Cong. ch. and so. 14 00
New London, 1st church of Christ, m. c. 16 78
North Stonington, Cong. ch. and so. 122 50
Preston, 1st Cong. ch. 16 00—169 28
Tolland co. E. C. Chapman, Tr.
Coventry, 1st Cong. ch. 37 52
Somersville, Cong. ch. and so. 14 56—52 08
Windham county.
Danielsonville, Cong. ch. and so. 5 00
1,914 08

Legacies. — East River, Mrs. Caroline Washburn, by Samuel H. Chittenden, Ex'r, 5,000 00
Kent, Mrs. Jane Spooner, by C. A. Eaton and J. W. King, Ex'rs, 500 00
New Haven, Sarah L. Maltby, for educa. of Abiel Holmes Maltby, Ceylon, by Henry White, Ex'r, 300 00
Woodbury, Henry S. Curtiss, by Geo. M. Woodruff, Trustee, bal. 146 82—6,146 82

8,060 90

NEW YORK.

Angola, A. H. Ames, 5 00
Brockport, Miss Ellen P. Maynard, for work at Bailundu, 5 00
Brooklyn, Mrs. E. P. Thwing, for the So. China Mission, 2,743 00
Massena, 2d Cong. ch., 14; Mrs. S. A. Wooden, 5, 19 00
New York, D. Willis James, 5,000; Z. Stiles Ely, 1,000; Mrs. R. A. Wentworth Bowen, 300; G. G. Williams, 125; Cash, 100; W. C. C., 10, 6,535 00
Riverhead, Cong. ch. 45 00
Syracuse, Plymouth Cong. ch. 13 00
Warsaw, Cong. ch., the am't ackn'd in Sept. *Herald* should have been 20.23.
Williams Bridge, A friend, 20 00
Williamson, "Two poor women," 2 00—9,387 00

NEW JERSEY.

East Orange, 1st Cong. cb. 33.56; Mrs. E. R. Titus, 10, 43 56
New Brunswick, Miss Mary H. Parker, 10 00
Orange, Mrs. C. D. Dill, 5 00—58 56

PENNSYLVANIA.

Conneaut, Cong. ch. 5 35
Lander, 1st Cong. ch. 12 00
Meadville, Park-ave. Cong. ch. 23 55—40 90

DISTRICT OF COLUMBIA.

Washington, Y. P. S. C. E. of 1st Cong. ch., to support native preacher in Japan, 60.50; Rev. J. E. Rankin, D.D., 10; Edith G. Rankin, 10, 80 50

FLORIDA.

Georgiana, F. W. Munson, 2 70

MISSOURI.

Kansas City, Plymouth Cong. ch., 5.66; Olivet Cong. ch., 3.30, 8 96
Lamar, Cong. ch. 5 45
Sedalia, 2d Cong. ch. 2 00—16 41

OHIO.

Ashtabula, 2d Cong. ch. 8 00
Claridon, Cong. ch. 87 50
Cleveland, Irving-st. Cong. ch. 12 32
Cuyahoga Falls, 1st Cong. ch. 21 10
East Liverpool, H. D. Kitchel, 50 00
Greenwich, Geo. H. DeKay, 1 04
Oberlin, Mrs. E. B. Clark, 10 00
Wellington, Cong. ch., 100; J. S. Case, 10, 110 00—299 96

Legacies. — Mad River, Frances J. Snodgrass, by G. B. Harman, Trustee, add'l, 300 00
Painesville, William M. Pierson, by Walter C. Tisdel, Ex'r, 2,500 00—2,800 00

3,099 96

ILLINOIS.

Batavia, Cong. ch. 40 16
Beecher, Cong. ch., An absent member, 10 00
Byron, Cong. ch. 15 72
Chicago, South Cong. ch., 549.16; 1st Cong. ch., 79.94; Leavitt-st. Cong. ch., 15.28; U. P. Cong. ch., m. c., 6.25; Rev. E. P. Goodwin, D.D., 50; "A. H. A.," 5, 705 63
Creston, Cong. ch. 16 92
Geneva, C. H. B. 100 00
Glen Ellyn, Cong. ch. 5 80
Godfrey, Cong. ch. 40 00
Greenville, Cong. ch. 18 00
Lake Forest, Rev. W. A. Nichols, 20 00
Odell, Mrs. H. E. Dana, 10 00
Princeton, Cong. ch. 60 25
Rockford, 2d Cong. ch. 50 00
Roseville, Cong. ch. 16 38
Stillman Valley, Cong. ch. 16 80
Summer Hill, Mary Schwartz, 8 00
Wheaton, Rev. J. D. Wyckoff, 25 00—1,158 66

Legacies. — Farmington, John W. Newell, 2,000 00
Galva, J. F. Hyde, by M. M. Ford, Trustee, 1,108 34—3,108 34

4,267 00

MICHIGAN.

Ann Arbor, 1st Cong. ch. 49 75
Bancroft, Cong. ch. 5 85
Coloma, Cong. ch. 10 00
Columbus, Cong. ch. 10 20
Cooper, Cong. ch. 10 00
Detroit, 1st Cong. ch. 90 95
Kendall, Cong. ch. 10 90
Laingsburg, Cong. ch. 3 00
Stockbridge, Mrs. R. W. Reynolds, 1 00
Watervliet, Plymouth Cong. ch. 29 69
West Adrian, 1st Cong. ch. 10 50—231 84

WISCONSIN.

Darlington, Cong. ch. 15 00
Hartland, Cong. ch. 28 00
Menasha, Cong. ch. 50 00
Menominie, 1st Cong. ch. 21 50
Racine, Welsh Cong. ch. 16 24
Ripon, 1st Cong. ch. 17 46—148 20

IOWA.

Belle Plaine, Cong. ch. 3 10
Center, Cong. ch. 2 82
Creston Pilgrim Cong. ch. 6 25
Eldora, Cong. ch. 100 00
Fairfield, Cong. ch. 16 31
Genoa Bluffs, Cong. ch. 5 45
Hull, Rev. and Mrs. L. W. Brintnall, 5 00
Magnolia, Cong. ch. 10 00
Mt. Pleasant, Cong. ch. 12 00
Osceola, Stephen Baird, 2 00
Rockville, Rev. and Mrs. Jas. Alderson, 5 00
Traer, Cong. ch. 111 87
———, A friend, 200 00—479 80

MINNESOTA.

Benson, Cong. ch, 5 34
Mantorville, Cong. ch. 8 00
Minneapolis, Plymouth church, 36.07; Two members Park-ave. Cong. ch., 3, 39 07
Ortonville, Cong. ch. 5 28
Wayzata, Cong. ch. 8 07—65 76

KANSAS.

Atchison, Cong. ch. 15 00
Chapman, Cong. ch. 7 61
Lawrence, Plymouth Cong. ch. 71 25
Westmoreland, Cong. ch., of which 2 for W. C. Africa, 10 66—104 52

NEBRASKA.

Harvard, 1st Cong. ch. 5 24
Linwood, Cong. ch. 18 71
York, 1st Cong. ch. 55 73—79 68

CALIFORNIA.

Oakland, Plymouth-ave. Cong. ch. 2 00
Pasadena, 1st Cong. ch. 36 46
Redlands, Rev. J. M. R. Eaton, in memory of Mrs. Harriette D. Eaton, late of Fitchburg, Mass. 25 00
San Francisco, Chinese Cong'l Miss'y Soc. 11 88—75 34

Legacies. — Riverside, Stephen B. Robinson, by E. Kingman, Ex'r, 200 00

275 34

WASHINGTON.

Tacoma, Rev. Cushing Eells, D.D., to const. SUMNER E. PERKINS, H. M. 100 00

NORTH DAKOTA.

Fargo, Plymouth Cong. ch. 5 00

SOUTH DAKOTA.

Springfield, Cong. ch. 2 00

MONTANA.

Fort Logan, A friend, 20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Fen-cho-fu, Rev. F. W. Davis, 10 00
Turkey, Hadjin, Mrs. J. L. Coffing, 2; Sharkushla, Friends, for Africa, 8.23; ——, A friend, 15, 25 23——35 23

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 9,714 24
For Girls' school building, Van, Turkey, 2,640 00–12,354 24

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MISSION SCHOOL ENTERPRISE.

MAINE. — Brownfield, Y. P. S. C. E., 2; South Berwick, Y. P. S. C. E., 11.69; Wells, Y. P. S. C. E. of 2d Cong. ch., for support of student in Jaffna College, 25, 38 69
NEW HAMPSHIRE. — Greenland, Cong. Sab. sch., 21.56; Sanbornton, Mission band of Cong. ch., 11, 32 56
VERMONT. — North Bennington, Green Box Bank of Cong. Sab. sch. 31 76
MASSACHUSETTS. — Bradford, Y. P. S. C. E. of 1st Cong. ch., 2.31; Saundersville, Extra-cent-a-day Band, 20; do., Y. P. S. C. E., 3.12; South Deerfield, Cong. Sab. sch., 7.51; Springfield, Y. P. S. C. E. of Memorial Cong. ch., for the Volunteer fund, 30; do., Y. P. S. C. E. of Park Cong. ch., 5; Worcester, Y. P. S. C. E. of Pilgrim Cong. ch., 20.51, 88 45
RHODE ISLAND. — Barrington, Cong. Sab. sch. 15 00
CONNECTICUT. — Bristol, Cong. Sab. sch., add'l, 1; Plainfield, Y. P. S. C. E., 2.37; South Killingly, Y. P. S. C. E., 6.41, 9 78
NEW YORK. — Brooklyn, Class of little girls in Branch Sab. sch. of Tompkins-ave. Cong. ch., 1; New York, Y. P. S. C. E. of Morrisania Cong. ch., 4.60, 5 60
NEW JERSEY. — Englewood, Sab. sch. of Presb. ch. 25 00
OHIO. — Medina, Y. P. S. C. E., 25; South Radnor, Y. P. S. C. E., for pupil in Madura, 25, 50 00
ILLINOIS. — Milburn, Y. P. S. C. E., 20; Mont Clair, Y. P. S. C. E., 2; South Chicago, Y. P. S. C. E., 20, 42 00
MICHIGAN. — Galesburg, Young people of Cong. ch., for support of mission school, Madura, 12 50
WISCONSIN. — Windsor, Y. P. S. C. E. 7 25
IOWA. — Cherokee, Y. P. S. C. E., 10.50; Genoa Bluffs, Cong. Sab. sch., 1.76; Magnolia, Cong. Sab. sch., 5; Manson, Junior Y. P. S. C. E., 1; Polk City, Y. P. S. C. E., 12.50, 30 76
MINNESOTA. — Minneapolis, Como-ave. Cong. Sab. sch., 5.34; Ortonville, Cong. Sab. sch., 4.31; Worthington, Cong. Sab. sch., 4.44, 14 09
NEBRASKA. — Ainsworth, Cong. Sab. sch. 3 72

407 16

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Woodfords, Birthday box, primary dep't, Cong. Sab. sch. 1 75
CONNECTICUT. — Plantsville, Cong. Sab. sch. 9 47
ILLINOIS. — Canton, Cong. Sab. sch., Birthday offering, 8 54
IOWA. — Albia, Mrs. Payne's boys, 75

20 51

FOR SUPPORT OF YOUNG MISSIONARIES.

NEW YORK. — Mt. Sinai, Y. P. S. C. E., 10; Spencerport, Y. P. S. C. E., 25, 35 00
ILLINOIS. — Chicago, Y. P. S. C. E. of South Cong. ch., add'l, 1.14; Rockford, Y. P. S. C. E. of 1st Cong. ch., 25, 26 14
MICHIGAN. — Benton Harbor, Y. P. S. C. E., 25; Whittaker, Cong. Sab. sch., 6.25, 31 25
WISCONSIN. — Mondovi, Y. P. S. C. E. 6 25
IOWA. — Alden, Cong. Sab. sch. 12 50
KANSAS. — Emporia, Y. P. S. C. E. of 1st Cong. ch., 25; Leavenworth, Y. P. S. C. E., 6.25, 31 25
SOUTH DAKOTA. — Ipswich, Cong. Sab. sch. 6 25

148 64

WILLIAM WHITE SMITH FUND.

Income, for education of native preachers and teachers in Africa, 1,370 00

HOLLIS MOORE MEMORIAL TRUST.

Income, for Pasumalai Sem., by E. K. Alden, Residuary Legatee, 300 00

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income (6 months), for the seminary, 125 00

MISSION SCHOLARSHIPS.

Income of Norton Hubbard Scholarship, for Ahmednagar Theo. Seminary, 40 00
Income of Norman T. Leonard Scholarship, for student in East. Turkey Mission, 55 00
Income of Dr. Hugh Miller Scholarship, for Ahmednagar Theo. Seminary, 82 28——177 28

COLLECTIONS FOR THE SCHOONER "ROBERT W. LOGAN," FOR RUK, MICRONESIA.

Acknowledged in detail elsewhere, 84 64

EXTRA CONTRIBUTIONS.

COLLECTED BY THE SPECIAL COMMITTEE APPOINTED AT PITTSFIELD.

MAINE.

Augusta, Hon. James W. Bradbury, 300 00
Bath, Galen C. Moses, 1,000 00
Portland, Second Parish ch., W. W. Thomas, 1,000 00
,, State-st. ch., W. W. Brown, 500 00
,, Rev. J. G. Merrill, D.D. 25 00
,, Daniel Choate, 25 00
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Bennington, S. E. and A. C. Park, 20 00
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Dorchester, 2d ch., Elbridge Torrey, 1,000 00
Newton Centre, Rev. D. L. Furber, D.D. 100 00
Northampton, A. Lyman Williston, 500 00
Pittsfield, Unknown, cash rec'd at Annual Meeting, 73 00

Pittsfield, Rev. Edward Strong, D.D. 25 00
,, Mrs. N. S. Strong, 50 00
Ware, Rev. Austin B. Bassett, 50 00
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,, Friends in Pilgrim ch. 63 00

RHODE ISLAND.

Peace Dale, R. Hazard, 1,000 00
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,, Central Cong. ch. 205 00
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CONNECTICUT.

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,, Sab. sch. in Cong. ch. 50 00
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,, Mrs. Susan M. Thwing, 200 00
Buffalo, Rev. John L. Franklin, 100 00
New York, D. Willis James, 10,500 00
,, Mrs. Ellen S. James, 1,000 00
,, Z. Stiles Ely, 250 00
Schenectady, James R. Kellogg, deceased, 1,000 00

NEW JERSEY.

Montclair, Samuel Holmes, of 1st. Cong. ch., toward support of Rev. and Mrs. J. D. Eaton, Mexico, and to const. with previous dona. DAVID GOODALE HOLMES and GEO. DAY HOLMES, H. M. 150 00

ILLINOIS.

Chicago, W. E. Hale, 10,500 00
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MINNESOTA.

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50,120 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Gorham, Cong. Sab. sch., for support of Tenaida Pobleens, at Mrs. Eaton's school, Chihuahua, 50 00

NEW HAMPSHIRE. — Seabrook and Hampton Falls, Joseph Kimball, 1st Cong. ch., for work of Rev. F. D. Greene, Van, 20 00

VERMONT. — Jericho Centre, Cong. Sab. sch., for educa. of boy in sch., care Mrs. Kilbon, Natal, 9; Wells River, Miss L. B. Chamberlin, for educa. of "Marta," care Miss E. C. Wheeler, 10, 19 00

MASSACHUSETTS. — Boston, Second ch. (Dorchester), Mrs. Ufford's class, for work of Miss Dudley, Japan, 5; Campello, South Cong. ch. Sab. sch., for use of Miss E. C. Wheeler, Harpoot, 6.41; Lee, Wellington Smith, for teacher in Rev. J. E. Tracy's school, 40; Medway, Y. P. S. C. E. of Village Cong. ch., for Industrial sch. at Sirur, care Rev. R. Winsor, 6; Rockland, Y. P. S. C. E., for work of Miss Holbrook, Japan, 11.63; Somerville, Y. P. S. C. E. of Prospect Hill ch., for use of Miss E. C. Wheeler, 3; Williamstown, 1st Cong. Sab. sch., for work of Rev. J. E. Tracy, 25; do., Faculty and Students of Williams College, toward support of Rev. J. G. Robertson, Marathi, 11.75, 108 79

NEW YORK. — Clifton Springs, Cora L. Stoner, for scholarship at Anatolia College, 30; New York, Rev. D. Stuart Dodge and mother, for Rev. F. L. Kingsbury, M.D., Samokov, to aid in sustaining his printing-press, 100; A friend, for Industrial sch. at Sirur, care R. Winsor, 25; do., collected by Peter Carter, for Talas Dispensary, care Rev. W. S. Dodd, M.D., 25; do., Rev. John B. Devins, from "Thornton Bigelow Penfield scholarship," for student at Pasumalai, 25; do., the Misses Leitch, toward support of Bible woman, to be selected by Mrs. T. S. Smith, Ceylon, 30; do., from do., toward support of Bible-woman, care Mrs. George Trimmer, Ceylon, 2; do., from do., for publication of tracts by the converted Fakir, care Pastor T. P. Hunt, Ceylon, 12; do., Blind Woman's Mission school, for Okayama Orphan Asylum, Japan, 7.24; Sherburne, "Little Lights," for use of Miss Nellie S. Bartlett, 10, 266 24

NEW JERSEY. — Orange, Valley ch., for work of Miss Annie Bradshaw, Japan, 50 00

DELAWARE. — Milford, Y. P. S. C. E. of 1st Presb. ch., for work of Miss Susan A. Searle, 25 00

OHIO. — Circleville, Sunday sch's, for use of Rev. and Mrs. T. W. Woodside, Bailundu, 12.40; Cleveland, Justus L. Cozad, 365; do., Mrs. Alva Bradley, 100; do., Rev. Charles F. Thwing, 25; do., Horace Ford, 25; all for Niigata schools; Dover, Y. P. S. C. E., for work under Miss Morrill, Paoting-fu, 20, 547 40

ILLINOIS. — Chicago, Members of Kenwood Evan. ch., for work of Rev. T. D. Christie, 125; Englewood, Anna E. Nicholes, for use of Miss Nutting, Mardin, in her school, 10, 135 00

WISCONSIN. — Appleton, People's chapel Sab. sch., for work of Rev. Wilberforce Lee, W. C. Africa, 5; Milwaukee, Grand-ave. Cong. Sab. sch., for Shemoon Hanna Sara, Mardin, 25; do., for Yasmeena in Marash Coll., 20; do., for Marash Kindergarten, 10.43; Okanchee, Margaret F. Rogers, for educa. of girl care of Miss Nutting, 10, 70 43

IOWA. — Charles City, Y. P. S. C. E., for support of Aram Garabediar, Anatolia Coll., 25; Monona, Mrs. A. M. Davis, for educa. of boy care of Rev. F. D. Greene, 6.50; Muscatine, Y. P. S. C. E., for use of Rev. and Mrs. George White, Marsovan, 25, 56 50

KANSAS. — Wakefield, Cong. Sab. sch., for educa. of "Ruth Todd," Madura Mission, 19 50
CALIFORNIA. — Los Angeles, 1st Cong. Sab. sch., for scholarship of Anedas Garabedian, care of Rev. J. L. Barton, Harpoot, 35; ——, Friends, for educa. of girls in China, care of Rev. C. R. Hager, 50, 85 00
OREGON. — Portland, King's Daugbters, for Dr. Thom's hospital, Mardin, 25 00
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Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Kōbe College Building fund, add'l,	1,000 00	
For Girls' Boarding sch., Samokov,	264 00	
For Beggars' sch., Aintab, care of Rev. A. Fuller,	25 50	
For pupil at Sholapur, care of Mrs. Charles Harding,	20 00	
For pupil care of Miss Miner,	20 00	
For Kya Oka San, care of Rev. F. N. White,	15 00	1,344 50

FOR PERA CHURCH, CONSTANTINOPLE.

COLLECTED BY REV. CYRUS HAMLIN, D.D.

Amount acknowledged in March *Missionary Herald*,	9,381 72	
——, Friends,	250 00	
——, ——,	10 00	
	9,641 72	
Less donation transferred, 100; and expenses (traveling) of collections, 140.08,		240 08
		9,401 64
Interest earned to August 31,		320 36
		9,722 00

BENJAMIN SCHNEIDER FUND.

Income for training preachers in Central Turkey, care Rev. A. Fuller,	57 00	
Care Rev. T. D. Christie,	50 00	107 00

JEANIE GRACE GREENOUGH CRAWFORD FUND.

Income (of which for education of girls in Western Turkey Mission schools, 40),		50 00
		12,720 16
Donations received in August,		106,637 50
Legacies received in August,		17,756 59
		124,394 09

Total from September 1, 1891, to August 31, 1892: Donations, $545,097.49; Legacies, $249,777.71 = $794,875.20.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

CONNECTICUT. — Wethersfield, collected by Rev. W. H. Teel,	25 50	
NEW YORK. — Phœnix, collected by Mrs. Cartter,	25 00	
Income of investment,	1,133 50	
	1,184 00	
Previously acknowledged,	19,928 87	
	21,112 87	

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN," FOR RUK, MICRONESIA.

MASSACHUSETTS. — Boxford, Cong. Sab. sch. 10 00
CONNECTICUT. — Bridgeport, 1st. Cong. Sab. sch., 10; Norwich, 1st Cong. Sab. sch., 17, 27 00
NEW JERSEY. — Victoria, H. Seville Spaulding, 5 00
OHIO. — Greenwich, Cong. Sab. sch. 5 00
MISSOURI. — Springfield, Central Cong. Sab. sch. 15 00
MINNESOTA. — Austin, Junior Y. P. S. C. E. 10 00
NEBRASKA. — Grand Island, Jun. Y.P.S.C.E. 5 00
JAPAN. — Kōbe, Children, by K. Wakuyama, 3.67; Kyōto, Mutual Love Mission Band of Heian church, 3.97, 7 64

	84 64
Previously acknowledged,	5,074 55
	5,159 19

CONTRIBUTIONS FOR SECOND CHURCH BUILDING, AINTAB, TURKEY.

COLLECTED BY REV. M. G. PAPAZIAN.

AMESBURY, Mass.		
Main-st. Cong. ch.		49 74
BEVERLY, Mass.		
Union meeting at Dane-st. ch.	54 75	
Through Miss S. W. Clark,	5 00	59 75
BOSTON, Mass.		
Rev. W. H. Cobb,	5 00	
W. O. Grover,	100 00	
Mrs. S. M. Schneider,	5 00	
Mrs. L. A. Kilham,	20 00	
A friend,	1 00	
James S. Stone,	25 00	156 00
BRADFORD, Mass.		
Cong. ch. and so.	117 31	
Ward Hill Sab. sch.	10 00	
Bradford Academy,	20 00	147 31
BROCKTON, Mass.		
Porter ch.	53 67	
Campello,	100 00	153 67
CHICOPEE FALLS, Mass.		
Cong. cb.		11 86
CROMWELL, Conn.		
Cong. ch.		10 00
FOXBORO, Mass.		
Cong. cb., through Mrs. S. A. Morrill,		15 00
GEORGETOWN, Mass.		
Union Meeting at the First Ch.	57 89	
Memorial Ch. Y. P. S. C. E.	15 70	73 59
GROVELAND, Mass.		
Cong. ch.		43 00

HAMILTON, Mass.
Cong. ch. 21 25
A friend, 10 00—31 25
HANOVER, N. H.
Mrs. Sarah P. Colby, 15 00
HARTFORD, Conn.
Asylum Hill Cong. ch., by coll'n, 50 00
Theo. Lyman, 20 00
Roland Mather, 25 00
Sidney Drake, 10 00
Mrs. Chas. D. Warner, 10 00
Mrs. Chas. B. Smith, 50 00
Mrs. H. L. Olmsted, 10 00
The Misses Blythe, 10 00
Mrs. W. H. Palmer, 5 00
Rev. F. R. Shipman, 20 00
Francis B. Cooley, 20 00
Jacob L. Greene, 100 00
J. J. Goodwin, 50 00—380 00
HAVERHILL, Mass.
Centre ch., by coll'n, 110 95
Mrs. Merrill's class, 20 00
Myron A. Nichols, 100 00
North ch. 117 40—348 35
IPSWICH, Mass.
Union Meeting at South church, 22 56
South ch., coll'n, 30 00
First ch., Sab. sch. 10 00
Through Rev. E. Constant, 1 00
Two ladies, 6 00—69 56
LAWRENCE, Mass.
Lawrence-st. Cong. ch. 53 18
LYNN, Mass.
Essex South Conference, 65 08
MERIDEN, Conn.
First Cong. ch. 16 33
MERRIMAC, Mass.
Cong. ch. 20 00
Cong. Sab. sch. 16 00—36 00
MIDDLETOWN, Conn.
South Cong. ch. 26 51
MILLBURY, Mass.
First Cong. ch. 42 98
NAUGATUCK, Conn.
Cong. ch. 93 87
NEW BRITAIN, Conn.
First ch. 34 25
South ch. 80 00
Mrs. Helen W. Osgood, 10 00
Through Mrs. Lucinda H. Smith, 10 00—134 25
NEWBURY, Mass.
First ch. 103 00
Grace Clark, 2 00—105 00
NEWBURYPORT, Mass.
Belleville ch. 67 59
North ch. 57 00
Whitefield ch., Union Meeting, 65 37
Rev. John W. Dodge, 25 00
A friend, 25 00
Mrs. I. H. Boardman, 10 00
Mrs. Mary B. Latham, . 10 00—259 96
NEW HAVEN, Conn.
Dwight-pl. ch. 47 71
Church of the Redeemer, 49 13
Grand-ave. ch. 11 70
United Church, by coll'n, 6.50; Rev. Dr. Munger, 5; Simeon E. Baldwin, 20; E. A. Bowditch, 50, 81 50
J. C. Rebabian, 5 00
Professor Sam'l Harris, 50 00
Through Rev. K. H. Kazanjian, 1 00—246 04
NEW LONDON, Conn.
Second Cong. ch. 61 00
Coll'd by Rev. S. L. Blake, D.D. 25 71—86 71
PEABODY, Mass.
South Cong. ch. 40 00
PORTLAND, Conn.
Cong. ch. 12 00
PORTSMOUTH, N. H.
Cong. ch. 60 77
ROWLEY, Mass.
Cong. ch., Y. P. S. C. E. 25 00
Rev. John Pike, 2 00
Miss Susie H. Potter, 3 00
J. W. Nourse, 1 00
Anonymous, 10 00
Mrs. J. S. Todd, 1 00—42 00
SALEM, Mass.
Union Meeting at Tabernacle ch. 39 45
Saugus, Y. P. S. C. E. of 1st Cong. ch. 6 17—45 62
ST. JOHNSBURY, Vt.
Mrs. Horace Fairbanks, 100 00
SUTTON, Mass.
Cong. ch. 23 18
TOWNSEND, Mass.
Cong. ch. 15 22
WEST NEWBURY, Mass.
First ch. 39 45
Second ch. 26 55—66 00
WHITINSVILLE, Mass.
Cong. ch. 169 00
WORCESTER, Mass.
Plymouth ch., coll'n, 44 75
Geo. S. Hoppin, 1 00
Otis E. Putnam, 10 00—55 75
Piedmont ch. 41 21
A. Curtis, 5 00—46 21

Total, 3,402 74

FOR JAFFNA MEDICAL MISSION ENDOWMENT.

COLLECTED BY MISSES M. AND M. W. LEITCH.

Friends in England and Scotland, 6,905 32
New York, Miss Anna Peacock, 50 00
Interest on investment, 139 10—7,094 42

FOR JAFFNA MEDICAL MISSION.

COLLECTED BY MISSES M. AND M. W. LEITCH.

Friends in England and Scotland, 2,207 22
Friends in the U. S., by George W. Leitch, 745 00

NEW HAMPSHIRE.

Peterboro, Extra-Cent-a-Day Band of Union ch., 25 00

VERMONT.

South Ryegate, Cong. ch. 5 20
Wells River, George Leslie, 106 05
Woodstock, Mrs. Fred'k Billings, 150 00

MASSACHUSETTS.

Andover, West Cong. ch. 30 00
Boston, Mrs. Arthur Wilkinson, 500; John D. Bryant, 25, 525 00
Cambridge, Mrs. L. F. Phelps, 25 00
Springfield, Memorial ch. 2 25
Whitinsville, E. A. Goodnow, 100; W. H., A. F., and E. Whitin, 500; Mrs. J. W. Lasell, 250, 850 00
Worcester, Woman's Miss'y Assoc. of Central Cong. ch., 150; Mrs. Francis B. Knowles, 500; Mary J. Lamb's Sab. sch. class in Plymouth church, 12.50, 662 50

NEW YORK.

New York, Pilgrim Cong. ch., 54.38; Y. P. S. C. E. of do., 50; James Stikeman, 25; Mrs. N. H. Hodgson, in mem. of Edith P. Hodgson, 25; Mrs. A. P. Stokes, 500, 654 38

NEW JERSEY.

Newark, Alaska Band in Roseville-ave. Presb. ch., 150 00—6,137 60

COLLECTED AND DISBURSED BY THE MISSES LEITCH.

For medical instruments, books, and appliances, value, 561 31
Furniture for Med. Mission House, Ceylon, 203 08
For rebuilding and repairs in Ceylon, 1,567 84
Medicines donated by G. F. Harvey, Esq. 243 00
For lantern-slides and apparatus used by the Misses Leitch, 543 71

For Young People.

A CHINESE SUNDAY.

BY REV. H. P. PERKINS, OF LIN CHING, NORTH CHINA.

Not one of *our* Sundays, but a heathen Sunday. You will soon see how different they are. Ours are regular and come every seventh day, but theirs only when some temple fair and festival is to be held. Here are a few pictures of such a temple, which is having its winter festival.

EATING STALLS AT TEMPLE.

The first shows you the outside grounds of the temple, whose buildings you partly see over the high wall. Half the people of Lin Ching city have come to attend this all-day meeting; in fact it lasts three days. In the picture we see a few of them. They seem to be eating and drinking, either sitting on the ground or standing under those large umbrella tents.

Our honest friend who stands so near us has got a day off from his hard outdoor work, and is bound to see all he can. Perhaps if he gets time enough in the future to learn about the Bible he may become a Christian; and I think he looks like one who would hold on to the truth if it really entered his heart.

The chief god of this temple is supposed to be a great policeman, who keeps his eye on the people when living and decides when they ought to die and appear before him. Then he sends out two or three of his police devils, who seize the departing soul and bring it before him for its sentence of punishment: for nearly all the Chinese believe in a future punishment of sin, while but a small part have yet heard that the true God is willing to forgive the sins of all who truly repent. Now these heathen judge of their gods by themselves, and they suppose that they are quite like all the officials they ever knew. Hence they believe that this police spirit will, if he receives large bribes, make their punishment much lighter than it really ought to be.

But how shall they send him, living in the spirit world, money? I will tell

PAPER MONEY SELLER.

you. Many of them know how to make make-believe money out of paper. Some of it is cut round like cash, while some is made into shapes like the blocks of silver and gold which the rich bankers use. For a few cents worth of real money one can buy a peck or two of this spirit money, and this he brings to the temple and burns before the god, and feels that he has done a pretty shrewd thing in laying up so much treasure in Hades.

Here is a money-seller just crossing the river to go to the fair to which we are also going. I feel quite sure that this man does n't burn any of these blocks of paper silver that shine so brightly; not he. He would be only too glad to sell all in his net for a string of cash, and would hurry home to make another load.

But we must go inside and see what their worship is like. We first enter the

temple courtyard, but will find it hard to edge our way through the crowd into that wide door over which you see the four characters which say, "Gods Help Good Men."

If we could only see inside that room, we should discover that it is crammed full of men and women, of whom all in front of the idol are kneeling and bumping their heads on the brick floor, while their paper cash and silver and gold are burning in a great basin just before him. They believe, with one of our poets, that "prayer is the soul's sincere desire," and say nothing to the god: for does he not know that the only reason why he is getting these great heaps of money is that he should make as small as possible the punishments of these his worshipers? The matter is too simple to need any explanation on their part. Do you not

TEMPLE WORSHIPERS.

think they need *new hearts*, so that, instead of having a little fear of punishment for sin, they might very much dislike the sin itself?

Look again at this great crowd. You see the children go to the temples, and there are a good many there that you cannot see. Do you see the man nearly in the centre of the picture, looking rather crossly at us? He is a Confucian scholar, and perhaps a schoolteacher, and he looks as if he wanted to say to us, What are you foreigners doing here? We can turn the question around and ask as sharply, Why are *you* here? Certain it is that he has not come to pray. He thinks that the god can tell that *he* is not one of the common people, but a scholar and a teacher, and surely will not have the bad taste to be severe with *him*. Perhaps you can see something of this in his face.

And now that they have caught sight of us we must hurry away, for we are of much more interest than are their mud gods, which they have seen at least twice a year for many years.

I wish we could find some of the men who came here to-day clothed in muslin or cheese-cloth. You see that most of the people have on all their heavy cotton clothes, for it is very cold weather. But sometimes during the fall or winter a man makes a vow that if his sick father or mother or son gets well he will walk all the way from his village to this temple, on this day, dressed in the thinnest possible clothing, or if it is summer that he will do the same in the heaviest furs he can hire. All this is to prove to the god his sincerity, and also, I suppose, to let all the people see that he is n't ashamed of his religion.

AN INQUIRY MEETING.

But here we are outside again. The inquiring friends have followed us. As they are fairly quiet we will preach to them a little, and we will invite them to call in at the chapel and hear more, for I fear most of them at present are taking in more with their eyes than their ears. I notice that some have not even removed their earcaps. But we will be kind and gentle with them, and try to show them that we are wishing to do them good. And when any of them do come to see us we will tell them about *our* Sunday, and about the true God before whom they must all appear and be judged, and how he loves to forgive all who call upon him and turn from their sins. Do you think any work could be more interesting and useful than this?

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